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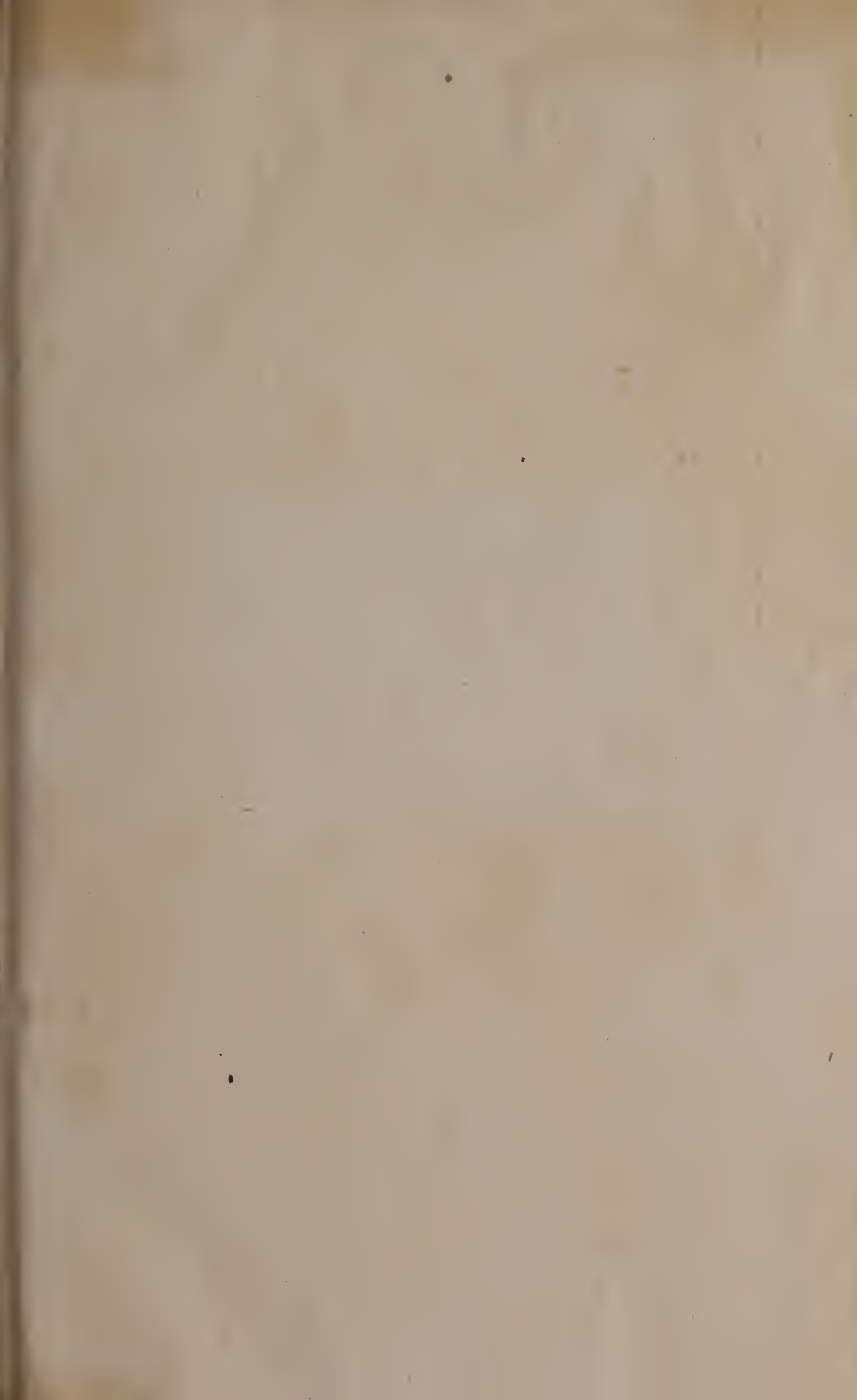
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1862.

FUNDS FOR DOMESTIC MISSIONS.—Many will look at the acknowledgments in this number, especially the laborious and faithful missionaries, with a feeling of much despondency. The aggregate sum, which we can show, is but little more than one half of the accruing liabilities of the month; and even this is made up, in a great degree, only through the wise and thoughtful provision of departed ones. If we scan the page, it gives us less than \$1200, as the living contributions of all the living members of our Church to this work for one whole month. Christian brethren, your missionaries, animated by a zealous love for their Master's service, work on at their several posts. Their labors were never more abundant. The blessings which, by the presence and help of the Holy Spirit, follow those labors, were never greater. Let, then, this work be sustained at any sacrifice.

LEGACIES.—Few Christians, who think rightly of the settlement of their affairs, and of the disposition of their worldly substance, will question the duty of assigning some portion of that substance to the promotion of objects of Christian charity and benevolence. The reason so few do really make any such provision, is, we apprehend, the result of inattention to the subject, and not a settled disregard of the claims

which such objects have upon every Christian man's possessions. And yet how much good would men do by a timely regard to this duty? We do not mean those only who have what are called large fortunes, and who, in making posthumous arrangements, find themselves, in a measure, exceptions to the common lot of men. But we mean, as well, persons who have only moderate possessions; possessions which, as Christians, they ought, however, to regard as talents intrusted to their care. The thousands which are transmitted to the heir, do not miss the hundreds which go to Christ's poor and to Christ's Church. Provision should be made for the parish in its various ramifications of work; for the diocese in its educational and missionary enterprises; and for the Church at large in her fields of benevolence, and especially in her combined movements to fulfil the divine injunction which has been given her to preach the Gospel. These are claims which every Christian among us acknowledges; and (whatever may be habitually done for them in the daily life) a far greater number would remember them in their testamentary provisions, if more frequently reminded of the duty.

APPEAL IN BEHALF OF THE MINING TERRITORIES.—The Domestic Committee, feeling the great importance of establishing missions in the remote mining Territories, have called upon the Church for special funds for this object in an appeal which has been widely circulated. The Territories for which they plead are New-Mexico, Colorado, Nevada, and the mining district of Washington. It can not be questioned that efficient missions ought to be organized at once in all these Territories; and we hope and earnestly pray that the results of the appeal will enable the Committee to put such missions in full operation during the remaining half of the missionary year.

MISSIONARIES FOR OREGON AND WASHINGTON.—Bishop Scott, it will be seen, pleads for more missionaries for his important diocese. His plea ought to be heard and answered. The Committee hope to send out one or two this spring, to take the place of those who have lately removed from that field. The mission has been one of many discouragements; but he who is willing to devote the patient labor of years to the work, will not lose his reward.

NEBRASKA AND DACOTAH.

Nebraska City—Rt. Rev. Bp. Talbot.

THE Rev. Isaac A. Hagar, deacon, has been laboring most usefully and acceptably since his ordination last Trinity Sunday, without any compensation, except what I could provide for him. He resides with me—about midway between his stations—and ought to have at least enough to furnish him with clothing and a few books. I respectfully nominate Mr. Hagar for appointment as Missionary to Nemaha and Plattsmouth. I shall soon have a missionary for Decatur, N. T.; a candidate I expect to ordain in March. Please thank the Committee, in my name for their aid, and beg them to do all they can for my boundless field.

Later date.

..... Will it be possible for the Committee now to furnish me a man, and to give me an appropriation for Colorado? I wish to send a missionary at once to Central City. I have just received your letter of February 14th. Will not the clergyman of whom you speak, go to Colorado, and can you support him? I am very anxious to fill the place.

Arago—Rev. S. C. Massock, D.D.

My report contains the following particulars:

1. The community of Arago is always fluctuating and changing; at one period it rises, while at another it decreases in numbers. New emigrants come, settle, and then leave again, seeking better parts. Some have enlisted in the army, others have gone to gather treasures in Pike's Peak, etc.

2. There are still in this place, families remaining, 35; number of souls altogether, 119; communicants, 20; baptisms, 9; marriages, 3; burials, 5; Sunday-school children, 26; teacher, 1.

3. Divine services have been performed in the school-house; they were well attended during the whole time. The Sunday-school is provided with a laborious and zealous teacher, under my immediate supervision.

4. At a special meeting of the City Council, which was held on the 25th of January, our City Council

Resolved, That a church-edifice be erected the coming summer. The building

shall be forty feet in length and thirty feet in breadth. It shall be a two-story building; the upper part being destined for church purposes, and the lower for school.

It was further

Resolved, That the money for it should be raised by voluntary contributions from all the members of all the different denominations here and abroad who have an interest or who are shareholders in this settlement; and that the church, when completed, shall be open to all Christian confessions which may claim or desire to perform here their religious services according to their own rituals and ceremonies.

It will now depend upon the blessings of the Almighty, and on the most earnest exertions of the missionary, to bring the different militant Christian troops under one common standard, and to gather the sheep into one fold of a pure, divine religion. If the poor, scattered lambs here were left without being led and directed to the green pastures of the Church, they may go astray and be lost. We are commanded to care for the sheep, etc. etc.

MINNESOTA.

Chanhassan—Rev. J. S. Chamberlain.

I BEG to report of the year past briefly as follows: The needs of the mission have been more than ever before unsupplied, whether for plans of church extension or for the support of the missionary. In the former, the completion of one church and the building of three others, was contemplated, but for want of means, no part of this has been realized. In the latter, a single missionary has existed, and carried on the pastoral work without any contraction of the mission, on a sum which is hardly more than his traveling expenses.

Of our young men studying for holy orders, the one at Nashotah remains there, by the kindness of the authorities, but without any aid from us. The two who were at Jubilee, have returned home for want of support. I hope to keep the mission on as it is, and that God will enable me to do so. The work of the mission on the minds of men seems to have been blessed of God. The communicants have largely increased, and the number for confirmation will, I hope, be larger than ever before. The Bishop is now on a visitation to us.

Stockton—Rev. B. Evans.

Your Advent appeal for Domestic Missions I brought before the people of my Mission; the result is small, \$4.50. We have little or no money of real worth out here. I have done my best, and the people theirs.

One of my stations is St. Paul's, Winona. I told you in my last report, that the people of St. Paul's were about to get a clergyman for themselves, who would be settled among them. They succeeded; but a few weeks broke up the arrangement; the clergyman had not acquired a Western sympathy, and had not learned to accommodate himself to the times and the place. Bishop Whipple has requested me to resume service for the present.

Trinity Church, Stockton.—Our church-edifice here is finished, but not painted. We have no stove, and are \$200 in debt. For the debt I am responsible; and am waiting, and hoping, and praying, that some generous Eastern church families will help me to the above amount, so that I can have the building consecrated. Bishop Whipple will not consecrate while a debt remains on the church-edifice. I hold divine service in the new building; have large and attentive congregations, with responses and singing, that cheer my soul above its depression and oft-repeated sorrows.

Minnesota City.—For nearly four years I have held divine service in this place. It has a widely-scattered population, composed of persons entire strangers to the Episcopal Church. The change among them has been gradual and solid; the congregations are good, more than half of them using prayer-books, and joining in the service. Our place of worship, the district school-house, will seat about eighty persons, children and adults, and is generally crowded.

Eden Prairie—Rev. J. A. Fitch.

The number of families in the township of Eden Prairie is about fifty; number that, in whole or in part, attend our services, about 25. The mission is so circumstanced that I have no Sunday-school; I hope to be able to organize a small one in the spring.

With the exception of the time that I was ill, last summer, (which was about two months,) I have held divine service on nearly every alternate Sunday. And I have made nearly two hundred calls and visits, and have left tracts, very generally,

besides praying frequently with the families visited.

I have received some aid from the people in the way of provisions, without which I could scarcely have been supported. As it is, I have received assistance from friends to sustain me. The prospects of the mission are at present more favorable, and I trust something will be done the coming year.

There is now a prospect of a number of confirmations at the Bishop's next visitation. I have baptized this month six children and infants.

The number of families at Waterville, members of which attend our services, is 18. The population is scattered. I have held divine service in this mission nearly every alternate Sunday, excepting the time that I was unwell in the summer, and have made one hundred visits and calls, distributing tracts, and often praying with families and the sick.

Shakopee—Rev. E. P. Gray.

I have officiated regularly on Sundays, and frequently on other days, in Shakopee, through the year. For the greater part of the time I have officiated in Carver, on alternate Sunday evenings, and at Spring Lake and Eagle Creek on alternate Fridays. The fruits of the mission at Carver are quite promising. The ground has been abandoned by Methodists and Baptists, and ours is now the only Protestant service held there. One of the persons confirmed there was brought up in the Swedish Church, and there are others of that people becoming acquainted and interested in us as a sister Church. The German population is mostly abandoned to infidelity. We have already taken steps to organize a Christian Sunday-school.

In Shakopee a neat and commodious parsonage has been erected during the past season, and is so far finished as to have been occupied since November 27. Its cost thus far is about \$1200, but some aid is very much needed to finish it and pay the yet outstanding bills. Three or four hundred dollars would enable us to do this.

The Bishop's visitation has just passed, and was an exceedingly pleasant one. The Bishop's missionary address in the evening was full of power and living incident, and could not fail to stir the hearts of the faithful. It is worthy of remark, that a Moravian clergyman, the only one in Minnesota, was present at this service

and at the Communion next morning, and expressed himself much gratified with the services.

St. Peter — Rev. E. Livermore.

In transmitting the annual report of my mission, I am happy to say there has been, during the past year, a gradual but decided improvement in its condition. Several new families have been added to our number, and there are indications that the influence of the Church is extending in the community. We must lay foundations and live in the hope of the future, for the people here are too much occupied in worldly enterprises, are too much oppressed with poverty, to be very open to religious impressions.

With all its discouragements, I must say, the field of the western missionary is one of great interest. Nowhere at the east do we find congregated together men of such various notions, characters, and conditions. In a village of a thousand inhabitants we may hear spoken the languages, and see something of the habits, of almost every European nation. In the humblest dwellings we may find families of the highest culture and intelligence, who have been led by reverse of fortune to commence life again in this new country. In religion there is, of course, the same diversity of principle and usage as in race and social habits. And the interesting problem to be solved is, whether the Church will be able to harmonize these discordant elements, and absorb into herself these various sects. That would seem to be the peculiar office of the one catholic and apostolic Church.

Crow-Wing — Rev. E. S. Peake.

The stations of Little Falls and Crow-Wing, on the upper Mississippi, have been under the continual care of your missionary, in addition to the oversight of the Chippewa mission of St. Columba.

During nearly the whole year alternate Sunday services have been celebrated at the two first-mentioned places, and Thursday services, at intervals of three weeks, at the latter.

Though we are near the geographical center of the state, there is no missionary of the Church within fifty miles to the south, and the whole north, to the British line, is peopled by the bands of the Chippewas, with only the government officials

and employes and a few fur-traders as permanent residents. A considerable number of lumbermen labor in the pine regions during the winter.

Your missionary here has frequent opportunities of meeting with the chiefs of the different bands, and is often appealed to with great earnestness to help them in obtaining schools and teachers of our religion.

One, at the head of a band of more than six hundred souls, came recently to make such an appeal for himself and six other chiefs who had counseled with him.

He said: "We feel as though we and our children were all going to die very soon, and our only hope is to have a teacher to show us how to live and how to follow the rules of the Great Spirit." I take these opportunities to explain to them the fallen condition of man, the need of a Saviour, and the way of salvation through faith in and obedience to Jesus Christ the Son of God. They need, however, line upon line and precept upon precept for a generation, to overcome the false traditions of dark superstition with which their minds have been imbued.

It is not in our power to do for them much that we could wish, but we promise to make known their desires to our kind Bishop, and are confident that he will do for them all that his limited resources will permit.

All these appeals, and this desire for enlightenment, under the system of the Church, is the legitimate fruit of that work of faith, the St. Columba mission, which, now praised and now abused, has still been spared to pierce with the light from above the cloud of heathenism in which this poor ignorant and degraded people are enveloped.

The Bishop of the Diocese has made two visits to this portion of his charge within the past year, and his deep conviction of the duty of the American Church, to make the name of the Saviour born in Bethlehem known, loved, and revered among the aborigines of our country, is a great source of encouragement in any thing which may be done or suffered for them.

Hastings — (Itin.) Rev. T. Wilcoxson.

Up to July of the past year I usually officiated in St. Luke's Church, Hastings, twice each Lord's day. I also gave a third service on alternate Sunday afternoons to Douglas and Basswood Grove; together

with occasional week-day services at Cannon Falls and other places in the country.

Since July the parish in Hastings has been under the charge of the Rev. M. L. Olds.

During the past six months my time has been divided as follows: Every other Sunday to Douglas and Basswood Grove, (both in the parish of St. Paul, Douglas.) Every fourth Sunday to Cannon Falls. During the summer and early autumn, every fourth Sunday to Lakeville. And, lately, this last fourth of my time I give to Stillwater, giving week evening services twice a month to Lakeville. I have also given frequent week evening services to most of the stations through the autumn, winter, and early spring.

Rochester—Rev. C. Woodward.

The statistics given in the present annual report for the entire missionary district under my charge, indicate what I consider to be the fact, an encouraging condition of the missionary work here. There are, in the nature of things, many difficulties to contend with, some of them greatly increased by the existing pressure of the times.

At Rochester an eligible church site has at last been secured, consisting of four lots centrally and pleasantly situated; but the work of building our projected chapel is necessarily delayed on account of the difficulty, under present circumstances, of collecting the subscriptions, which, in money and material, are amply sufficient for the purpose. The "Ladies Sewing Society" is rendering efficient aid in the parish work.

A young gentleman is now assisting me as superintendent of the Sunday-school, which is likely to be much improved under his care. I had previously been unable to secure the services of any competent person for this post, which, however, was with me an especial need, on account of the itinerant character of my own duties. I have reason to hope that the person here spoken of will eventually prepare himself for the sacred ministry. Indeed, he has already begun with me his classical studies with this view.

A surplice and stole for the parish of St. Matthew's Church, Chatfield, would be a very acceptable donation, as it would save me the carrying of my own to and fro a distance of forty miles each week, and enable me to keep the vestments in both places in proper condition.

IOWA.

Mount Pleasant—Rev. B. R. Gifford.

DURING the last few months I have held service, in connection with this parish, two Sundays out of every three, while each third Sunday I have spent abroad, at Ottumwa, Oskaloosa, and Washington, where exist organized parishes. I have also held services at the following places, where are more or less church families: New-London, Eddyville, Agency City, Blakesburg, and Hickory Grove. The congregations were generally very good, and more or less interest was manifested.

Fairfield—Rev. J. Hochuly.

My delay in sending my report has been occasioned in part from my absence to the Keosauqua parish, and partly from sickness, arising from a severe cold.

Since the first of last July I have divided my time equally between Fairfield and Keosauqua.

We are gradually recovering, at Fairfield, from the melancholy condition into which the war brought us during the past summer. Our community was for a time fearfully tangled by reason of the war. Many families reside here who were originally from the south. Many of them were supporters of our Church; others preferred attending our Church when they went any where. Many warm friendships and of long standing were alienated. Some of both extremes in political views discontinued attending. But their sympathies for the Church are reviving again. Others still hold back by reason of excessive hard times. Our prosperity as a community is entirely dependent upon the farming interest. There is no manufacturing here of any kind. During the past fall and present winter our farmers have been falling far short of a reasonable compensation for their stock and produce. Improvements of all kinds in the way of building have been almost entirely suspended, and money is exceedingly scarce. This state of things, however sad in a worldly point of view, is having a wholesome influence upon many who have constantly attended our services. There is a manifest growth of religious sensibility. More seriousness has taken place; an encouraging leaven of grace is working in them.

Our Wednesday evening services have at times been well attended. Our Bible-class, on Sunday mornings, at 9 o'clock, has also been greatly blessed. I superintend this. Our Sunday-school is likewise in a state of better discipline. Many scholars, whose parents belong to the different denominations, have thoroughly learned the catechism and all the collects, and manifest an entire preference for our Church. Thus, in the estimation of many, it is only a question of time for our Church to become firmly and extensively established in this town. It only needs patience, forbearance, prudence, perseverance, an habitual trust and reliance upon the covenanted promises of God's mercy and favor through Christ. And for this grace and wisdom I shall continue earnestly to pray.

During the past year I have also given services in the towns of Birmingham, Ottumwa, and Washington. In the latter two places they have only occasional services.

It will be gratifying to learn that our church-edifice in Fairfield is not only consecrated, but also insured. When I came here, three years ago, there were only the walls up and the roof on, and a debt of \$600, and all under the sheriff's hammer, ready to be sold for debt.

It is with no little thankfulness to the great Head of the Church that I am enabled to report to you a state of things growing better and better in Keosauqua. In my last I could only report confusion and wars and rumors of wars. I think I informed you that Keosauqua is only within eight miles of the State of Missouri. And owing to the many depredations committed upon peaceful citizens in our county by plundering bands of secessionists, our community was for a long time in a state of continual fermentation, and the marshaling of soldiers was as common on Sundays as on other days. Then was the word of the Lord scarce. But now, thanks be to God, quietness has been restored; and the attendance at our services is nearly equal to that in former days. Many, however, are away in the army.

I am also thankful in being able to report a growing seriousness among many who but six months ago manifested an entire indifference to the claims of God upon their homage and humble obedience to him, as well as to the purposes and issues of life. Our Friday evening services are well attended; and although our Church is a new thing here, (for many

have told me, that until our services were introduced here, they knew nothing of the Protestant Episcopal Church, except vague rumors and traditions and prejudicial fire-side stories,) yet now many attend our Church in preference to the communion in which they were raised. Though the population in Keosauqua is much smaller than in Fairfield, yet the attendance at divine service is much larger. We labor under much inconvenience in not having a suitable church-edifice of our own. But there is not the slightest shadow of a prospect just now of building. I presume there is no town of equal size in the State in which there is such a complete prostration of business as here, and money has almost entirely disappeared.

I am very thankful in being able to state that our Sunday-school here is now in a better condition than it has been during the past two years. We number about sixty scholars. The catechism is being generally learned by the larger scholars, whose parents are members of some one of the different denominations. The continued and disinterested kindness of three sisters in the city of Baltimore deserves very honorable mention. Although unacquainted with me or any individual in Keosauqua, yet they showed a marked kindness to the Sunday-school. They sent the school Christmas gifts which could not have cost less than from \$20 to \$25. So we had an elegant Christmas demonstration. We had an elegantly illuminated tree. The house was crowded to excess. The occasion, as a remembrance of the birth of Christ, and the significance and use of many of the particulars, were fully explained. The children participated generally in a beautiful and appropriate religious service for the occasion. In short, the event was a complete success for the Church.

Sioux City—Rev. M. Hoyt.

I would that I had something of interest to communicate. I have cause to "render thanks and praise the Lord" for daily mercies and daily benefits, especially that health has been granted me, so that I have been enabled to fill all my appointments during the quarter, with but one exception: in this I was prevented by a severe storm. No one, unless he has had actual experience, can form any idea of the severity of our wind-storms. I have suffered more in riding one or two hours in such a storm, when the thermometer

was ten degrees above zero, than I ever did in Wisconsin, when the thermometer was twenty-five degrees below. When, in addition to such a storm, we have snow, it is absolutely dangerous to life to be out in it. We have had one or two such storms this season. With this exception, our winter thus far has been most delightful, very much like the weather in New-England during the month of May.

I have stated that I had nothing of interest to communicate. Do not on that account suppose that I am idle, slumbering on my post. Far from it. If, during the next quarter, I am enabled to fill all my appointments, I shall have traveled upward of one thousand miles, and have officiated about sixty times at seven different stations. To fill these appointments I shall be traveling from fifteen to eighteen days each month, traveling from fifteen to thirty miles per day to reach appointments.

The mission is an arduous one; the recompense is also great.

Clinton—Rev. C. B. Stout.

The report I now send covers the ground for the past six months. During this time I have gone on steadily in my work in this parish. There has been a gratifying increase in the attendance of our afternoon services; the morning congregation has always been well-attended. Since my last report, I have baptized four children and two adults. The Bishop spent part of Sunday, July 21st, with us, confirming in this parish three; these, with the five in April, make eight since I took charge. We have a children's festival this Christmas eve. About thirty will receive presents of books and other tokens from the Christmas-tree.

I have only been absent one Sunday within the past six months, and then the Rev. Mr. Watson, of Lyons, officiated in my place in the afternoon, so that no entire day has the church been closed. By request of the Bishop and the friends of the church in De Witt, the county-seat of this (Clinton) county, I propose to spend Sunday next, the 29th, in that place. We have a church building there, and quite a nice one it is, for this western land, but no missionary. I may be able to give them a Sunday once a month for the year to come, our Lyons brother supplying my place here in the afternoon of the day I shall be away. De Witt is a place of considerable importance, and the interest in our work should not be suffered to die out. Lay-reading has been kept up part of the sum-

mer by a candidate recently admitted to Deacon's orders, from the Methodists, and now a Chaplain in the Fifteenth Iowa Regiment. The war has taken off several of our ministers, who, we trust, will be useful both to the bodies and souls of those who have gone forth in defense of the country. This awful rebellion has its disastrous effects on our missionary work. Some of our supporters are in the army—more may be obliged to go—while others are crippled in their means by the interruption of the trade and commerce of this great river. What will be the end is yet in the future. God grant that our people may come out of the contest better for the fiery ordeal through which the nation is passing.

Iowa Center—(Itin.) Rev. X. A. Welton.

My labors since July have been confined to Story county, with the exception of two visits to Winterset, Madison county, sixty miles southwest. I have officiated monthly, at Iowa Center, and in Nevada, Howard, (Sheffield P. O.,) and New-Albany townships, with other occasional services in private dwellings and district school-houses. None have been added to the Church since my last report, and one communicant has removed. There is little in these times to encourage pioneer work. The missionary must depend more than ever upon the labor of his own hands for a support, and the political commotions of the country seem to withdraw men's minds more than usual from the great work of preparation for eternity. In view of the general upheaving of the foundations of society, the commotions in the civil world, and the misery and suffering resulting therefrom, have we not reason to hope that the harvest-time of the Church is near? Which is most likely to lead men's thoughts heavenward—prosperity or adversity? When will they flee for shelter to the ark of God, unless it be when the waters rage and swell, and the tempest comes down in its terrible power?

KANSAS.

Junction—Rev. G. D. Henderson,

LATE MISSIONARY, NOW CHAPLAIN AT FORT RILEY.

I HEREWITH inclose the very small offering we have to forward for Domestic Missions. The contributors of last year have

gone to other places; so that I trust the falling off from last year's offering will not affect the general result. All our religious enterprises are so prostrate in Kansas, that our aid for general objects is nominal.

The services I have been holding at Junction City I have found it necessary to suspend till other times come. The population of the place is reduced at least one half. The young men have all been taken away by the war; and business has become so prostrate that most of the families interested in our worship have removed to farms away from the village itself. The effort to build a church there (on which one thousand dollars has already been expended) came more from without than from within. Hence, in this temporary chaos and desolation, we are forced to await better days. I shall have an eye to future prospects of church-planting in that place.

Lawrence—Rev. C. Reynolds.

Things appear a little more settled than they were when I wrote you three months ago, and the congregations are better than at that time. For many weeks we had every reason to fear an invasion, and the consequence was, every thing was unsettled and in confusion. Our own warriors were away, and the few men who were left were without arms and ammunition. Rumors of the near approach of the enemy reached us every week, but, by God's mercy, we have been preserved.

I have kept up regular services at this point, and also at Blue Mound, but have not visited the parishes in the southern part of the state, as I had hoped to do.

Olathe, Ossawatimie, Paola, and Fort Scott, all important points, and without even occasional services, are much nearer the Missouri line than Lawrence, and have been much more disturbed by battles and skirmishes near them. I feel a great interest in these parishes, having organized two of them myself, and shall visit them as soon as I think it will be useful to do so.

I still feel the loss of so many of my young men; and the fact that several of them will never return, is, at times, depressing to my spirits.

But I have much to be thankful for: God has blessed myself and family with general health. Therefore, although the times are trying, I will endeavor to "count up my mercies," and trust the Giver of every good for the future.

Later date.

Your favor came to hand just as I was starting to join the Ninth Regiment Kansas Volunteers.

The post of Chaplain was very unexpectedly offered me, and as several of the few men still remaining in my congregation were connected with it, I deemed it my duty to accept the position.

My Vestry have given me six months' leave of absence, and I have made an arrangement with the Rev. Wm. Hickcox, Deacon, by which the church in Lawrence will be open for divine service once in two weeks. I should have written to the Committee had opportunity been allowed.

I have been with the Regiment eleven days; have had divine service each Lord's day, and have been greatly engaged in visiting the sick, or in marching the rest of the time.

On entering upon duty, I found quite a number ill, some of them seriously so.

There is now talk, (on account of our being a cavalry regiment,) that we shall be mustered out of the service. If this be so, I may go into the Kansas Second or Eighth. Officers in both are of my congregation, and have spoken to me in regard to a transfer.

The last draw upon the congregation has so weakened it, for the present, that I think I can do much more for Christ and his Church in a regiment than at home. My stipend will, of course, be suspended during my absence, as my own income in the service is ample.

MISSOURI.

St. Charles—Rev. P. McKim.

SINCE my appointment to this station in August, the Sunday services have been regularly held, with other set festivals of the Church. Our congregations have much increased in this time. If it were not for the unfortunate troubles in our state, I believe much could be done for the advancement of the Redeemer's kingdom in this field. I regret exceedingly that I am unable to report some little amount from our parish, toward the Missionary Board; but any thing of this character, I am sorry to say, can not be accomplished under the great pressure of excitement, and the entire suspension of business, caused by the unfortunate devastating civil war in our midst.

In addition to my duties at home, I have officiated at other places fourteen times, baptizing five children. These were week-day services.

KENTUCKY.

Maysville — Rev. F. M. Gregg.

In making my first report to the Committee, I would offer an apology for delay. It has been occasioned by a desire, on my part, to forward something of interest, and to give some satisfactory evidence of Church growth in this comparatively isolated field. And I may say, that I have no reason to be discouraged; for "truly the Lord is with us," and while he has already blessed us abundantly, we have the promise of still more.

I took charge of the Church of the Nativity, in this city, on the first of September last, removing from Flemingsburg, seventeen miles distant, where I had resided for one year, in charge of Ascension Church, Mount Sterling, and All Saints', Flemingsburg. Circumstances were such as to make it desirable to connect Flemingsburg with Maysville, so that I officiate in both parishes, serving them in the former place once a month, instead of twice as formerly.

In entering upon my labors here, I had to encounter a great deal of apathy; but I was soon satisfied that the materials were at hand, and that it would only require an energetic, continued, and well-directed effort, with the blessing of the great Head of the Church, to secure unwonted prosperity. In this I have not been disappointed.

My attention was first directed to the Sunday-school. For several years has it been superintended by a devout and most faithful layman; and even during a vacancy in the pastorate of over one year, with the assistance of a few devoted teachers, did he keep the Sunday-school in operation, thus keeping life in the Church. Could we only have a few more as devoted to the Church, and as willing to make sacrifices for her prosperity and for the good of immortal souls, the good work would advance much more rapidly.

Taking the population of the place into consideration, (about four thousand,) I at once concluded that we were justly entitled to a greater number of children; and in addition to this, the superintendent in-

formed me that there were a great many children in the town not in attendance upon any Sunday-school. So to gather in these neglected lambs was our first object. At once a Teachers' Association was formed, and weekly meetings have been held. The interest of the teachers in the school had to be revived; their number, as well as the number of scholars, had to be increased; every department had to be more thoroughly ordered and systematized; new class-books had to be introduced; a new library purchased, etc. etc. Truly there was work enough for all, and fortunately all were willing to work.

Every week recorded some improvement, some important achievement. Do you ask what has been accomplished? Let me say that we now have over 150 scholars and 20 teachers, as against 50 scholars and 8 teachers four months ago. We have in our school a better and larger class of scholars. Two months ago we received from the General Protestant Episcopal Sunday-School Union a \$75 library, kindly given us for \$50. A new Sunday-school liturgy has been introduced, and it is now cheering to hear the full and fervent responses. Our teachers are now more deeply interested, the attendance of scholars and teachers more regular, and, indeed, all is life and energy.

In the Church, I think our prosperity has been commensurate. In looking over my register, I find that, during the last three months, there have been forty-four baptisms — thirty-eight children and six adults. In addition to this, my memorandum reports about thirty more candidates for this holy ordinance, who in due time will be presented.

A number of families have been added to the regular congregation; our church-music has been improved; and, indeed, every feature is more encouraging. To become acquainted with the people; to learn the exact condition and wants of the parish, was my first object, which made it necessary for me to go from house to house. In many families I have been the first to present and urge the claims of the Protestant Episcopal Church. The masses of the people in this country have been deceived as to the character and claims of the Church. Some regard us as too formal — as "without the power of godliness;" some, again, as only one remove from Popery; while too many, alas! think that ours is not the Church for the poor. To correct these false impressions, time,

labor, and patience are necessary. Sectarianism is rife, but it must eventually work out its own cure, and then the "one catholic and apostolic Church" will prosper and enlarge, if her ministers are only faithful.

Of course, the Church in this section, as in all others, has been seriously affected by the war which is now raging; but while the people have been excited, and business paralyzed, its worst ravages have not been visited upon us.

For myself, for some months I have been living on a very small allowance. For the last six months I have not received one fourth of my salary.

I expect to have much more of interest to communicate in my next; something must be said for Flemingsburg. We hope to have our dear Bishop with us early in the spring.

We pray that God may bless us still more abundantly, and trust that he will make all things to work together for the good of His Church.

Bowling Green — Rev. S. Ringgold.

I embrace with pleasure the first opportunity I have had for months of writing to you. Would that I could fitly describe the events that have transpired since my last report. Would that I could make you realize the condition of a country overrun for more than five months by an army of thirty or forty thousand men. My church, last summer, was, considering every thing, in a most flourishing condition; but my people were almost all Unionist, and on the approach of the Southern army, fully three fourths of them left the city. In a very little while, our merchants sold out their stocks of goods to men from Memphis and Nashville, and the business of the town was very soon in the hands of strangers, who charged enormous rates for the necessities of life. What hope was there for a poor missionary, cut off from communication with his friends, and unable to obtain even the small pittance of salary due him? But when I think of the utter desolation that surrounds us here, I can not bear to write about myself. Let me rather speak of the sufferings of others; for instance, Mrs. F. She is the oldest member of our church in the parish. Left a widow some years ago, with four children to support, she has striven nobly to raise them decently. When I came here last spring, I

found her living comfortably in her own house. She had a pleasant yard, a good cow-lot, and a fine garden; and many a fine dish of vegetables she sent us last summer. Her two eldest boys were old enough to work, and their earnings, with what she could make by her needle, kept the family quite comfortably; but the army came; her sons were thrown out of employment; and then came sickness, two or three of the family down at once. I saw the storm-cloud gathering over this once happy family. I tried to comfort her, but what she most needed I had it not in my power to give. At last she said: "We must go away; we can not stay here and starve. The boys can get work in Nashville, and I will go with them." And so they went away. The next time I passed the place, I could scarcely realize the change that had been effected in a few days. There stood the old house, but that was all; not a shed nor an out-house was left; not a panel of fence, the very posts cut even with the ground; not a single paling left, all burnt for fuel. The trees, the shrubbery, the creeping vine on the wall, had all disappeared. The windows were broken; the doors swung mournfully on creaking hinge.

And now, people in a panic, we hear, are fleeing from Nashville; and this widowed mother must return to what was once a pleasant home, to find an utter desolation. The only comfort that her friends can give is this: "You are no worse off than your neighbors." And this is true. There are, perhaps, a hundred families, in and about the town, quite as badly off. And now, if you are not already tired of my sad story, let me give you an account of the stirring events of the past few days. For the last five months, the people of this city have lived in daily and almost hourly dread of an attack from Gen. Buell, which would inevitably have caused the destruction of the place. To live in daily dread of having to flee, with wife and children, to the woods for shelter, in mid-winter, is no pleasant prospect, I assure you; and it was with a feeling of profound relief and satisfaction that we learned, in the early part of last week, that there would be no fight here, as the army were about to evacuate the place. This satisfaction, however, was sadly marred on Thursday night, by the destruction of a large portion of the business-houses of the town by fire; and this being the work of an incendiary, led to the supposition that

the whole town was to be burned. Not much sleep had we the next night, I assure you. But it slowly passed without any more fires, and on Friday morning the last regiment, and the one we most dreaded, was preparing to leave the town, when the booming of cannon, the whistling of balls, and the bursting of shells all around us, gave the first intimation that the Federal army had reached the opposite bank of the river. "Ah! then and there was hurrying to and fro." The baggage-wagons of the retreating army went dashing by. A thousand barrels of beef were blazing in the market-place. Our splendid depot, with many other buildings, were in flames. The fierce-looking Texas Rangers were dashing about in every direction, having sworn, as some said, not to leave till they had burned the city. Mothers with infants in their arms, and their little children following them, ran screaming through the streets. All were eager to save themselves, and, with the selfishness of terror, were regardless of the fate of others — all, save one noble pair of generous souls; I mean the family that has fed your missionary and his children through all these months of trial. They would not forsake us in this hour of terror, though shot and shell fell thick and fast, and death seemed near; they utterly refused to go without us. And here, I would have you pause, my brother, to breathe one earnest prayer for all true hearts, and for these the truest, noblest of them all. May the blessing of the Holy One rest ever upon them. But I must bring this rambling letter to a close. The Texas Rangers having at last left the city, the Federal officers were informed, by a flag of truce, of the evacuation of the place, and the firing ceased. I hope our worst troubles are over, but I fear our once beautiful city is ruined, past recovery.

Later Date.

Our town is so completely desolated, that I can not tell what is to become of us. We can only hope and pray. My Sunday-school was broken up by the coming of the confederate army, and I have not yet reorganized it, as my church is still occupied as a hospital. I have service in the Presbyterian church in the afternoon.

A number of our people have been absent since the army first came, but are

now returning. Every thing here is so unsettled, that it is impossible to make out a satisfactory schedule of my work.

MICHIGAN.

Ontonagon — Rev. E. Seymour.

THERE are only four clergymen in all the upper peninsula of Michigan. I have just returned from a visit to Portage Lake, sixty miles from here through the woods, where I met two of these clergymen, the Rev. Wm. Long, of the Cliff Mine, and Rev. D. O. Kellogg, of Portage Lake. On Sunday, the 16th inst., Mr. Kellogg and I conducted the service; and on Monday we were joined by the Rev. Mr. Long, who came over from Clifton, (Cliff Mine.) We regretted much that the Rev. Josiah Phelps, of Marquette, was not present. I think, however, he could not have come with much comfort, for a journey of a hundred miles upon snow-shoes or a dog-train is no easy task. It is no strange thing for you to see a brother clergyman every day; but before the visit of which I am speaking, I had not seen one for six months. If you will take all the greetings which you have bestowed upon clergymen in half a year, and put them all into one huge greeting, you can imagine how we three greeted each other.

The church building at Portage Lake will be completed in about two weeks. Its length is sixty feet, and its breadth is about thirty-eight feet. It will have sittings for 250 persons. In the basement-room there is a Sunday-school-room, a very pleasant study for the rector, and a vestry-room. Its cost is about \$7000.

MAINE.

Eastport — Rev. J. H. Kidder.

THIS parish holds its ground well, yet we feel severely the effects of the war. No one of our congregation is wealthy, or has it in his power to do more than he has been doing heretofore. Some of our useful men have left for the war, and we miss their presence and support. But, save only in pecuniary matters, the parish is, on the whole, gaining slowly.

OREGON, ETC.

Milwaukee — Rt. Rev. F. F.
Scott, D.D.

Our mails having been entirely stopped for a month, I have neither received nor sent letters for that time. And I scarcely know what to write now, as we are in the midst of a thorough revolution.

The first of the present month (December) occurred the most disastrous freshet that has ever visited this valley. As you will see the details in the public papers, I need not give them, except as they are connected with our work. The village of Champoeg is entirely destroyed, and I presume will never be rebuilt, as the site is badly washed. By this event, Rev. Mr. Fackler's congregation there is wholly broken up. He has but just begun at Butteville. Probably this latter place will be increased in population by the disaster to Champoeg, and thus in time become the center of a fair congregation. The water was more than a foot over the floor of our church at Butteville, although it is not injured. I understand the water was the same depth in our church at Eugene City, and up to the foundations of that in Salem.

The losses thus entailed upon our people are very heavy, so that they can do but little for the present for church support. At Oregon City, two of our congregations were of the principal sufferers, losing some \$20,000 each. These disasters will, of course, contribute to another source of up-turning. The extensive and rich gold-mines which have been discovered during the past summer and fall are creating great excitement, and thousands are gone, and going, to seek their fortune. To this migration every village and neighborhood contributed, some very largely; so that, for the present, the whole country is in motion, and you can readily calculate the effect upon our congregations.

Yet, ultimately, this will contribute greatly to the population and wealth of Oregon and Washington. As there is no doubt now of the reality and extent of the mines, an indefinite number of people will be gathered in that region, east of the Cascade mountains, quite to the Rocky Mountain range. But as there is no large extent of arable land there, and the climate is severe in winter, most of those who go from this side will return, as they already have homes and families here.

Then there is a steady tide of immigration from California, not only to the mines, but many seeking permanent homes in this State. The farmers of this valley will more generally be enriched than any other class, as they must furnish most of the meat and bread. Still again, we learn that a large number of emigrants from the States are preparing to cross the mountains next spring, and these will become permanent settlers.

While, therefore, I am anxious, and will endeavor, if possible, to furnish some itinerant services for the miners, as well for their own sake as for the future establishment of the Church, when permanent settlements are made, I am no less anxious to keep possession of all our present points, so as to be ready for the increased population by which they will be surrounded at no distant day. You can form but a dim conception of the total uncertainty attending all calculations, plans, and movements in a country like this. This is a great trial, not only of faith and patience, but of skill and judgment. Had we men enough for the emergency, it were comparatively easy; but when we have so few, it is perplexing.

I fear it is almost useless to solicit any additional supplies from the Domestic Committee, not only on account of their scanty resources, but the difficulty of procuring men suitable for such a field. We want *missionaries*, not men who come to such a field with the idle dream of being at once settled down in comfortable, well-established parishes. And yet how can I be silent with such a demand around me? What is to be done for the fifty thousand people who will be congregated and scattered over the land from the Cascade to the Rocky Mountains, within the next six months? And, perhaps, before that date, equal or greater attractions may draw equal multitudes to some other quarter of my jurisdiction. Are we to be left to struggle with such a work without reinforcements?

Shortly after my last to you, I was called to bury the little daughter of the Rev. Mr. Fackler, eleven years old. He has had a great deal of domestic affliction for nine months, although his family is now well. If his own health permit, I have proposed to him a term of service in the mines next summer.

Later date.

I look anxiously for the notice of the appropriation to this diocese for next year.

I was deeply interested in the brief report of the annual meeting of the Board. Surely it was of God that they passed so Christianly through the topics now so full of agitation. Their indorsement of the Greek mission is truly cheering in these days of bitter contention and schism.

Salem—Rev. J. R. W. Sellwood.

A new year has dawned on our world, and I am still permitted by an all-wise Providence to work in the vineyard of the Lord.

Some four months ago, by the advice of Bishop Scott, I set out on a missionary tour into Southern Oregon. I left Salem in the stage, on the 6th of September, at four o'clock P.M., and reached Albany a little after eight o'clock—some twenty-four miles. This is the county-seat of Linn county, situated on the east bank of the Willamette river, and is pleasantly located on a high and beautiful prairie. When we reached Corvallis, it was nearly eleven o'clock—some ten miles. This is the county-seat of Benton county; is situated on the west bank of the Willamette river, about the center of the county. I could not learn that any Episcopalians resided in either place. After exchange of mail and horses, we again proceeded on our journey, and arrived at Eugene City a little after four o'clock A.M., some forty miles. This is the county-seat of Lane county; is situated on the west bank of the Willamette river. Here I stopped with Rev. Mr. McCormac, several days, in visiting with him the families of his charge. On Sunday, September 8th, Mr. McCormac said prayers, and I preached in the forenoon and evening to very attentive congregations. In the afternoon visited a Sunday-school attached to the church, taught a class, and afterward, by request of the pastor, addressed the children.

From Eugene City I set out on the 13th of September, at four o'clock A.M., for Roseburg, some seventy-two miles, and arrived there at half-past four o'clock P.M. This is the county-seat of Douglas county; ranges of hills run in different directions throughout the county, which is well adapted for sheep husbandry. Here I also spent several days pleasantly, and I trust profitably, in visiting the friends of our Church, in company with Rev. T. A. Hyland, their pastor. In the forenoon, and again at night of Sunday, September 15th,

I said prayers, and preached to large and attentive congregations. Monday, September 16th, I left Roseburg, at four o'clock P.M., and reached Canyonville, some twenty-five miles, at ten o'clock P.M.; here we stopped until three o'clock A.M. This is a small place of some dozen houses, at the entrance of the big cañon. I arrived at Jacksonville, some seventy miles, at four o'clock P.M. In this county (Jackson) rich quartz mines have been discovered, and gold-mining is carried on extensively in several localities. Sunday, 22d, I officiated in the Methodist church, which was kindly loaned for the occasion by the preacher in charge. The church was filled with very attentive audiences in the morning, and again at night; the congregations responded, to all appearance, with a hearty good will, as far as they were supplied with prayer-books—in several seats I noticed two and three individuals reading aloud from one book. There are a few Episcopals in this place, who are very desirous of procuring the services of the Church; but this being a mining town, it is a very expensive place to live in.

Sunday, September 29th, being on my way home, I spent at Roseburg, and had services in the forenoon and evening to good congregations, and especially in the evening the church was filled. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." A few days previous to this date, Rev. T. A. Hyland left this parish, to proceed to California; having taken up the idea that there would be a greater field of usefulness for him in that State. The few friends of the Church are very desirous of procuring a clergyman, who would make his home with them. For such a missionary, they are willing to assist in his stipend by subscribing from one to two hundred dollars the first year. They have a very neat little church, which is supplied with a good melodeon. A good lay brother intends to sustain public worship, until a minister can be procured. How much good might be done in destitute places where only one pious, judicious layman can be found capable of reading to the edifying of others; and what a blessing it is that our Liturgy affords such laborers ready and unexceptionable means of promoting the knowledge and worship of God, where the ministry can not be obtained!

Monday, September 30th — Left Roseburg in the stage at six o'clock A.M., and on the following day, at eight o'clock A.M., by the blessing of God, arrived at Salem in good health.

Our prospects at Salem have been very gloomy for some time, on account of so many removals from this place; not only communicants, but family after family of non-communicants. Some three weeks since, a family (the parents are communicants) of Episcopalians came here to live, so I trust the *ebb-tide* has ceased. My congregation is really a floating one, composed of individuals many of whom had never attended any Episcopal services previously; and had it not been for my family to sustain the responses, many a time it would have been useless to have attempted the responsive part of our beautiful Liturgy. At Christmas, the few ladies and gentlemen who are attached to our church here, decorated it very tastefully with evergreens; and on Christmas-eve it was filled to its utmost capacity with a very attentive congregation. I also held service on Christmas-day, in the forenoon. Since the rainy season has commenced, I hold only one regular service each Sunday forenoon; and in the afternoon a Sunday-school and Bible-class. There being very few sidewalks in this town, it is almost impossible for ladies to get to church in the winter season, or children to the Sunday-school.

A month since we experienced an awful freshet. For some five or six weeks previous, it had rained almost incessantly in the valleys, and snowed in the mountains; then for two or three days it became quite warm, and still raining, which melted the snow, and the water came pouring on and on, until it swept off at Salem some dozen buildings, which were situated on the river-bank; the water poured through the center of the town, and in some of the streets it was upward of six feet deep. All the low land for miles back of the river, above and below this place, was completely submerged; fences and farm-houses have been swept away, and all the bridges are gone. It is impossible to compute the losses sustained by those owning property in the neighborhood of the rivers.

An intense excitement pervades all classes of society, both in Oregon and California, on account of the "new diggings," on the Salmon river. Here nothing is talked of, dreamt of, or read of, but gold, gold, gold! As soon as the spring opens, there will be population enough

there to make a new State. The Salmon river mines are located on some small streams and gulches coming out of a western spur of Bitter Root Mountains, and running into the main stream, distant from fifteen to twenty miles. They are about seventy-five miles from Lewiston, in a south-eastern course; about one hundred and twenty-five miles south from Oro Fino, and nearly seventy-five miles from Elk City. Only a radius of about five miles has yet been prospected. Each claim has averaged with the rocker, from seventy-five to one hundred dollars per day, to the hand; and some have taken out as much as five hundred dollars in one day.

CALIFORNIA.

San Francisco. — Rt. Rev. W. I. Kip, D.D.

You have probably seen notices in the papers of the desolation which has swept over so much of this State in the floods. They have overflowed the valleys, which are the agricultural parts, and many thousands of families are reduced to penury. The loss is estimated at over eighty millions. A civil war would have been less destructive. Sacramento Valley is one lake, 250 miles in length, thus sweeping away the improvements of twelve years. The city of Sacramento, with its 20,000 inhabitants, was overflowed, and thousands have crowded down to this city. Large halls here were opened for their accommodation, and our people have been working night and day to feed and succor them. Steamers are sent from here to Sacramento, loaded with provision and clothing, and boats to succor the people at the scattered farms. As the floods are still pouring down from the mountains, we do not know that we have yet seen the worst of it.

You can imagine that, under such circumstances, nothing can be done except for the *physical* wants. Any aids for Church matters are at an end for the present. What the future can be, we can not imagine. Business in this city is of course at a stand, as the merchants are cut off from any market in the interior, and can get no payments from there.

I send this by a friend going on the steamer to-morrow, as no mails can get out or in over the county. We have not had an *overland* mail from the East in ten days, and our knowledge of what is doing

there is derived from the scraps by the telegraph, when the storm has not prostrated the wires.

Such is our condition. I see, by the SPIRIT OF MISSIONS, that our collections last year were very well, being larger than

some old dioceses. I hope at Easter to have a collection for you in every church in the diocese, and trust that before then our situation may be improved in some way.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from February 15th to March 15th, 1862.

Maine.		New-Jersey.	
Portland—St. Luke's.....	\$13 00	Camden—St. John's, \$4; Rev. Mr. R., \$1.....	\$5 00
New-Hampshire.		Mount Holly—Trinity, for Epis. Miss. Asso.....	30 00 \$35 00
Claremont—Union Ch.....	\$3 00	Pennsylvania.	
Holderness—St. Mark's.....	2 00 5 00	Douglassville—St. Gabriel's.....	13 00
Vermont.		Lancaster—St. James'.....	70 00
Arlington—St. James'.....	21 54	Newcastle—Trinity.....	3 50
Brattleboro'—St. Michael's.....	7 43	Philadelphia—Trinity.....	25 00
East Berkshire—Calvary.....	2 55	"A. E. B." for Bp. Whipple's mission.....	20 00
Montgomery—Union Ch.....	3 66	Roxboro, St. Timothy's.....	6 00
Norwich—St. Andrew's.....	2 10 37 28	Pittsburgh—Josiah King, Esq.....	3 00 140 50
Massachusetts.		Maryland.	
Medfield—Mrs. S. T. Williams.....	5 00	Georgetown, D. C.—St. John's.....	50 00
Roxbury—St. James'.....	101 74	Ohio.	
Salem—St. Peter's.....	23 60	Medina—St. Paul's, ½.....	6 50
Springfield—Christ, \$20; Sp'l for Iowa, \$30.....	50 00	Napoleon—St. John's.....	2 50
Swansea—Christ, Rev. N. W. M.....	3 00 183 34	Worthington—St. John's, sp'l for Bp. Whipple, Dacotah mission.....	10 00 19 00
Rhode-Island.		Illinois.	
Providence—St. Stephen's.....	30 00	Albion—Grace.....	5 00
Connecticut.		Kentucky.	
Bridgeport—St. Paul's, a Member.....	1 00	Lexington—Mrs. Charlotte Hunt.....	10 00
East-Haddam—St. Stephen's.....	10 00	Michigan.	
Hartford—Christ.....	50 00	Port Huron—Grace.....	10 00
St. John's.....	53 94	Iowa.	
Middle-Haddam—Christ.....	15 00	Dubuque—St. John's, for Bp. Scott's mission.....	5 00
Old Saybrook—Grace.....	15 00	Oregon.	
Plainville—Ch. of our Saviour.....	3 23	Eugene City—St. Mary's.....	3 00
Southport—Trinity.....	9 53	Oregon City—St. Paul's, \$4; S. Sch., \$4.50.....	8 50 11 50
Stamford—St. John's.....	40 00	Miscellaneous.	
Wallingford—St. Paul's.....	35 00	Anonymous.....	10 00
West-Hartford—St. James.....	3 50	Epis. Miss. Asso.....	55 00
Windsor—St. Gabriel's.....	5 00	"M.".....	22 25 87 25
Wolcottville—Trinity.....	3 00 244 25	Legacies.	
New-York.		W. N. Y., Genesee—Bequest of Hon. Allen Ayrault, first installment.....	625 00
Amsterdam—St. Ann's.....	5 00	Mass., Boston—Bequest of Edward Codman, Esq., deceased.....	300 00 925 00
Astoria—St. George's.....	115 22	Total.....	\$2103 26
Clove, (Stopleton)—Advent, \$10; for Nashota, \$5.....	15 00	Amount previously acknowledged.....	19,963 68
Cornwall—Holy Innocents', ½.....	2 50	Total from Oct. 1st.....	\$22,066 94
East-Chester—St. Paul's.....	11 50		
Glen Cove—St. Paul's.....	11 05		
Mount Vernon—Trinity.....	2 50		
Newcastle—St. Mark's.....	1 12		
New-York—Ascension, Mrs. M.....	50 00		
Norway—Grace.....	2 00		
Pleasant Valley—St. Paul's.....	2 00		
Pottersville—Christ.....	2 00		
Red Hook—Christ.....	2 00		
Westchester—St. Peter's, Mrs. G. M. Wilkins.....	25 00 246 59		
Western New-York.			
Buffalo—St. John's.....	45 25		

Corrections.—In the October number, of \$10 from St. James', Staunton, Del., \$5 were offerings of the Sunday-School, for Rev. Dr. Breck's mission.

In the last number St. Paul's, Oseego, W. N. Y., should have been St. Paul's, Owego.

MISSIONS IN THE MINING TERRITORIES.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church :

THE Domestic Committee of the Board of Missions, in their last Annual Report, adverted to the work to be undertaken in the new Territories. They wished at the time to impress upon the Church the strong opinion which they entertained of the importance of energetic missionary action in these mining territories of our country.

But with no diminution of interest in that direction, the Committee have been compelled, in the earlier part of the year, to give their whole attention to the portion of the Domestic field already occupied by missionaries.

They can not, however, discharge their duty to the Church, if they omit any longer to urge the claims, and to endeavor to supply the wants of these important Territories.

The Territories indicated are : New-Mexico, Colorado, Nevada, and the mining region in Washington Territory.

The special reasons for immediate action are these :

1. The number of people in these Territories, in most cases, suddenly gathered into them.
2. The rapid immigration into them now going on.
3. The confused and disordered state of society at first there presented.
4. The early growth of what are surely destined to be great communities.
5. The work of this year neglected, requiring next year a three-fold force for its accomplishment.

The Domestic Committee present this new enterprise before the Church with earnest prayer that God will open the hearts of His people to follow where His providence so manifestly leads. They are in correspondence with earnest, faithful, and godly men, some of whom

are ready to proceed, at an early day, to their work ; and they hope to be directed to others, (as they can be sent,) who are adapted to the peculiar work in view. The case calls for two missionaries in each of the fields named ; though a beginning may be made by one in each.

The least sum required to give a proper start to this enterprise is \$6000 ; while probably \$10,000 will be needed if these servants of Christ are to go forth as of old, two and two.

The Committee ask for funds for this work only as *special* offerings. A careful consideration and examination have satisfied them that all the ordinary contributions of the parishes will scarcely be sufficient, this year, to pay the stipends* of the missionaries already in the field. These *must be provided for* ; and the Committee call upon every parochial clergyman to present and urge the claims, and not less the privileges, involved in this holy cause. But there are many parishes, it is hoped, that will, over and above their ordinary contributions, gladly respond to *this special call*. There are many individual members of the Church, also, who will appreciate the great necessity of this enterprise, and be disposed in their hearts to sow plenteously, knowing that God will not forget their works and labor that proceedeth of love.

The Committee desire responses, by letter to this office, at as early a day as convenient. They will be glad to form a probable opinion, by the 1st of May, as to the result of this appeal.

HORATIO POTTER, *Chairman*.

J. H. HOBART,	LUTHER BRADISH,
P. S. CHAUNCEY,	CYRUS CURTISS,
A. N. LITTLEJOHN,	G. N. TITUS,
H. E. MONTGOMERY,	J. D. WOLFE,
J. D. CARDER, <i>Sec. & Gen. Ag't, p. t.</i>	I. SEYMOUR, <i>Treasurer</i> .

DOMESTIC MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH,
No. 17 Bible House, Astor Place, New-York, March 15th, 1862.

* The Committee lack \$3000 of being ready for the liabilities of to-day.

Remittances to be made to I. SEYMOUR, Esq., Treasurer, 44 Wall street, New-York.

The Committee append some statements respecting these portions of the field :

1. New-Mexico, lying between Texas and California, and extending from the 37° of north latitude south to Mexico, has an area of 200,000 square miles, and a population of 82,000 souls. This population is chiefly in the valley of the Rio del Norte, a valley perhaps twenty miles in width and three hundred in length.

A layman of high social position, in earnest letters asking for missionaries, says : "New-Mexico originally was settled from Old Mexico and Spain, and consequently was entirely under the control of the Jesuits, and other priests of the Roman Church. It was and still is so far removed from the direct intercourse with the rest of the civilized world, and the moral power of the Reformation, that it yet languishes in the ignorance of the medieval ages."*

2. Colorado embraces both slopes of the Rocky Mountains, between 37° and 41° of north latitude, and between 102° and 109° of west longitude, having an area of 105,000 square miles, and an estimated population of 30,000 souls.

Denver City, the capital of the Territory, has a self-supporting parish. The missionary Bishop, who visited the Territory in August last, says : "The only [other] places at which I held service and preached, are Idaho, Spanish Bar, Central City, and Golden City. At all these, except the last, large congregations attended. I found in all parts of the mountains which I visited intelligent members of our communion, who cordially welcomed me among them, and expressed the earnest hope that, now that the Church had sent them a chief shepherd, he might be able to establish mission stations, within their reach, and provide for their great spiritual wants. There can be no doubt that missionaries in this region would find an ample field of usefulness, and, on the Sundays at least, preach the Gospel to large numbers, apparently eager to be taught the way of life. I trust that I shall not be disappointed in my efforts to secure laborers for this promising field. At Central City, especially, a proper missionary is much needed, and at once."

In a letter just received the Bishop writes : "Will it be possible for the Committee now to furnish me a man, and to give me an appropriation for Colorado? I wish to send a missionary at once to Central City."†

3. Nevada Territory lies between the 37° and the 42° of north latitude, and between the 116° of west longitude, and the crest of the Nevada Mountains, having an area of 65,000 square miles. The present population, chiefly in Carson Valley, is estimated at 20,000 souls.

Of this Territory, Bishop Talbot reports to the Board of Missions : "I have received earnest letters, asking for the establishment of at least one mission among them, and have assurances that a missionary adapted to the work will never want for large congregations, while he will labor in a field which certainly presents a prospect of great usefulness in the cause of Christ and his

* See one of his letters in *SP. OF MISS.*, 1862, p. 3.

† For information respecting Colorado, see *SP. OF MISS.*, 1861, pp. 131, 274, 323, 353.

Church. There is a wide and open door. Can we not enter in and work for Christ? Ought we not, at whatever cost, either of personal sacrifice or of money, to embrace the opportunity which the providence of God is here affording us? Can we hope that we love the Gospel, or the Church, while we refrain from putting forth our best efforts to plant them in so promising a field? I respectfully but earnestly urge upon the Board, and its Domestic Committee, the necessity of immediately sending at least one missionary to Nevada."

A gentleman, writing to the Committee in January, 1861, says: "I desire to lay before your Committee the great importance of this place as a point at which the Church should be at work. We have in Carson Valley at present near 15,000 inhabitants, and next summer this number will be doubled, if not trebled. For the moral education of this vast multitude, collected together within a circuit of ten miles, using this town as a center, is one little Methodist church, capable of seating not over 150 persons; for their eternal destruction, grog-shops and gambling-hells innumerable." "Here, . . . the largest place in the valley, we have several churchmen, but few of them are at present able to contribute much to the support of the Church, although at any moment they may be men of great wealth. . . . I feel fully convinced that after the first year we shall be able to support ourselves."*

4. Washington mining region, in Washington Territory, lies in the valley, and on the branches and head waters of Salmon river, on both sides of 45° of north latitude, and extends from the slope of the Rocky Mountains westward about 300 miles. Immigration thither began last summer. It is computed that the population in the summer of the present year will reach 50,000 souls.

In a recent letter, Bishop Scott writes: "The extensive and rich gold-mines, which have been discovered during the past summer and fall, are creating great excitement, and thousands are gone and going to seek their fortune. . . . Ultimately this will contribute greatly to the population and wealth of Oregon and Washington. As there is no doubt now of the reality and extent of the mines, an indefinite number of people will be gathered in that region, east of the Cascade Mountains, quite to the Rocky Mountain range.

"I am anxious, and will endeavor, if possible, to furnish some itinerant service for the miners, as well for their own sakes as for the future establishment of the Church, when permanent settlements are made. We want missionaries. What is to be done with the 50,000 people who will be congregated and scattered over the land from the Cascade to the Rocky Mountains, within the next six months? There will be permanent towns and settlements made in that country, but time can alone determine where they will be. Hence I am so anxious for an itinerant or two, (would there were ten,) to go wherever the people go, and to preach the Gospel as they go, looking out for the points of permanent settlement, and providing for their future occupancy by the Church."†

* For information respecting Nevada, see *SP. OF MISS.*, 1861, pp. 258, 324, 361.

† See *SP. OF MIS.*, 1861, pp. 274, 325, 351, 1862, p. 66, and April No.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1862.

AFRICA.

LETTERS from Bishop Payne, dated at Cavalla early in December last, made mention of a very serious illness, from which he was at that time slowly recovering. For a short time the result seemed, to those about him, to be very doubtful, and he himself supposed that the time of his departure had arrived. It was a source of the purest joy to him, as his eye surveyed the field in which his labors had been most abundant, to see how God had blessed those labors. He says: "My missionary work was presented to me, not in its toilsome, imperfect details, but as a whole, designed in Christ, prosecuted through and for Christ, and thus as Christ's own work in me, presented through him faultless before the throne." Speaking of the extent of the field to which his efforts have more especially been given, and result of his labors, he says: "For fifty miles along the coast, and to the same extent in the interior, I had preached the Gospel of Christ, and, by God's blessing, ministers and teachers and native churches had been raised up to keep alive the Church and to extend it."

God has been graciously pleased to raise the Bishop up from his bed of sickness, and to restore him to that measure of health which enables him to continue his work.

The following is taken from the last letter received from him :

Extract of a Letter from Bishop Payne.

CAVALLA, W. A., Jan. 7th, 1862.

At the time I last wrote you I was just recovering from the severest illness I had ever experienced, and it seemed doubtful whether I could longer live in the country. I am thankful to be able to inform you that spending some ten days at Cape

Palmas had a most favorable effect upon me. I was so far recovered as to be able to preach the sermon before the convocation which met at this place on the 27th ult., and subsequently to resume the duties of my station. I start for Bohlen Station to-morrow. Unless the failure of my health should make it necessary for Mr. Auer, whom we expect next month, to take this station, our present plan is for

him to go to Bohlen. This, we think, will be carrying out the idea of the committee and that of myself, as to the importance of developing that station.

Miss Griswold, who proves to be a good missionary teacher, is suffering from an

attack of fever—we hope only light. The rest of us are tolerably well. A very pleasant convocation was held here last month. I hope our paper will be out in time to give you an account of it.

The following account of the convocation to which the Bishop, in the above extract, refers, exhibits something of the ground of that joy which he experienced during his sickness, when, in view of his expected decease, he called to mind what great things God had done in the African Mission.

The Cape Palmas Convocation, which embraces that particular portion of his great field which the Bishop surveyed with so much delight, affords a most striking and satisfactory proof of the progress which has been made in the establishment and extension there of the Redeemer's kingdom. Most of those whose names appear are native Africans, and the mass of the congregation which attended upon the services of that occasion are native Africans. These and the church in which they met, built as it is in the midst of heathenism, show, in a manner most interesting and conclusive, how signally the work has been blessed of God.

Convocation.

The Cape Palmas Convocation met in the Church of the Epiphany, Cavalla, on Friday, the 27th ult. There were present, with the Bishop, Rev. Messrs. Hoffman, Wileox, and Jones; Messrs. Yates, Harris and Seton, candidates for Orders; and Messrs. Valentine, Hutchins, Ferguson, Morgan, Potter and Farr, teachers and catechists; together with a goodly number of native Christians.

The sermon was preached by the Bishop, just blessed with sufficient strength thus to preach the first time after several weeks' illness, from the text: "A dispensation of the Gospel is committed unto me." The Lord's supper was administered as usual.

In the evening the Missionary meeting was held. Reports were read by all the ministers and teachers present, and several interesting addresses were made in English and Grebo. Less apparent success than usual was reported, but a sober, faithful trusting in God for all needed grace; and a firm purpose to go forward in the work of the Lord as to assured victory at the last, characterized

reports and addresses, beyond any former meeting. We adjourned at eleven o'clock.

A collection amounting to ten dollars was taken up, which next day was appropriated to assist the church at Cavalla in supporting the native deacon, which has been undertaken by them.

On Saturday morning, at half-past seven o'clock, after service, Rev. Mr. Wileox preached.

On Sunday morning, at half-past seven o'clock, after the second lesson, the Bishop baptized two children of Christian villagers. The occasion was improved as usual by an address setting forth the countless blessings of Christian baptism and the religious education which it requires. Some twenty-five Christian villagers, with as many children growing up as plants of righteousness amidst the dreary waste of heathenism, were witnesses of the truth spoken.

At half-past ten o'clock we were rejoined to meet a large heathen congregation. With the Christians, they quite filled the church. They were addressed by Rev. Mr. Hoffman, the Bishop, and Mr. Harris. In the afternoon our catechists visited three native villages, while the

Bishop as usual superintended the Sunday-school. He was assisted by Mr. Hoffman, who also addressed the children.

In the evening Rev. Mr. Hoffinan preached from Exod. 3:3: *The church a*

burning bush, but preserved by God in her midst—a comforting discourse. The Bishop closed in words of faith, encouragement, and hope.

As a further indorsement of the statement made in our remarks introductory to the above account of the meeting of the Cape Palmas Convocation, we may cite the following reports of the examination of several of the schools:

The Examinations at Cavalla.

The examinations at Cavalla were held on Monday and Tuesday, the 16th and 17th ult.

The boys, fifteen in number, were examined by Mr. Ferguson, assisted by Mr. Morgan. Considering that it was Mr. Ferguson's first term, in the judgment of all present, both he and the scholars acquitted themselves very well.

The girls' school, as for many years past, is larger than the boys', numbering thirty-five. They were examined by Miss Griswold and her assistant Mrs. Gillett. We could not listen to the recitations without thankfulness to God for having raised up, through so many years, a succession of such good teachers for this important branch of our mission.

At every examination we miss some girls who have passed from the admirable Christian training of the school, to assume the important relations of wives and mothers in the Christian village.

Examinations of the Schools at Cape Palmas.

The examinations of the schools at Cape Palmas, were held on the 18th, 19th, and 20th of December. The Bishop, Miss Griswold, and a number of visitors, attended them.

The children of the Orphan Asylum were examined on the first day. Seventeen children were present, seven of whom were day-scholars.

The first class consists of Eliza Noel, Mary Dent, Fanny Wills, Catherine Johnson, and Amelia Norris.

The second of Sarah Dyson, Anna Davenport, Mary McKnight, and William Noel.

The third, Harriet Gross, Louisa Cassell, Eliza Parks, Laura Andrews, Madora Noel, Charlotte Dent.

Mr. James M. Thompson, the teacher, examined the various classes as follows:

The first class in spelling, grammar, philosophy, Parley's history, Mitchell's geography and arithmetic.

The second class in spelling, grammar, universal history, geography, arithmetic and philosophy.

The third class in arithmetic, spelling, and philosophy. All classes made recitations from the Bible.

Charlotte Wills and Kate Banks were examined in reading and spelling.

Constant changes of teachers, and various interruptions during the last term, prevented the examinations from being as satisfactory as previous ones. We need much a well-educated female teacher for this school.

The Parish-school was examined on the same day. About thirty children, including three native boys, were present, under the care of their teacher, Miss E. A. Norris. The recitations in the Catechism and Scripture were particularly interesting. The lessons were well recited, and the children had been thoroughly taught. There were classes in reading, spelling, mental arithmetic, grammar, geography, and also in simple works in philosophy and astronomy. A few hymns were sung sweetly, and the examination gave general satisfaction.

On Thursday, the 19th, the examination of the boys, at Mt. Vaughan High-school, was held. Mr. J. B. Yates, the teacher, conducted the examination. The boys showed advancement and proved that they had not been unfaithful to their duties in school. The examination was quite thorough, and lasted from eleven to five o'clock. The number of scholars was eleven, of whom five were day-scholars, one a native youth.

On Friday, the 20th, the native schools were examined at Hoffman Station; first

that belonging to the station, fourteen boys and one girl. Of these there were four children, of Christian parents, from the village.

Mr. A. Potter, the native teacher, conducted the examination. The scholars' names are Willie Roberts, Newton Spear, Joseph Packard, De Wolf Howe, Robert Shirley, Thos. R. Steele, John Pattison, Albert Smedes, Grace Wright, and a boy from Bohlen. The Scripture recitations were particularly well made, and all their studies had evidently been well attended to, doing credit to their faithful teacher as to themselves.

A recess of an hour enabled us to get some refreshments, when the examination of the scholars from Spring Hill was held, the teacher, Mr. Farr, conducting it. Six boys were present and three absent—Hammond, Paddock and Cozzins, being sick. Wm. Wright, Geo. A. Clark, R. B. Claxton, Henry Denison, George Coe, and James Farr answered to their names.

Clark is the best scholar in the school, and has made rapid advancement.

The studies of the boys are the common elementary ones learned at all our schools, with the addition of Grebo. The examination was creditable.

Mr. G. T. Bedell closed the examination by hearing the recitations of the remaining three lads from Rocktown, Winthrop S. Elmina, J. Hamilton and —. Notwithstanding disadvantageous circumstances, these youths have advanced, and give us good hope of their future usefulness. Our schools have all been reduced in numbers, but the scholars who remain give us cause for hope and encouragement.

REPORT OF MR. S. D. FERGUSON.

I beg to report the almost uninterrupted discharge of my duty as teacher of the Cavalla boys' school.

Considering the disadvantages which a change of teachers will naturally produce, the boys have manifested a degree of improvement which, I am happy to say, has greatly encouraged me in this my new work.

The less advanced classes in the school are taught by Mr. Morgan, and the higher ones by me in reading, writing, arithmetic, geography, English grammar, history, natural philosophy, and the Scriptures, which they read regularly every morning.

Report of the Superintendent at Cape Palmas and adjacent stations.

Spared to the close of another term, and the end of another year, we with gratitude record the goodness of the Lord, who continues his work, and permits us still to be his workmen.

Amid clouds and darkness we still behold the light of his countenance.

Though among the heathen the devil seems to be putting forth mighty power to hold those whom he claims as his own; and among nominal and professed Christians in the colonies the lusts of the flesh and the deceitfulness of the world, are making sad trenches in the Church of Christ; and the falling off of some, and the coldness of others, cause sadness of heart to those who watch for souls—notwithstanding all these things we are not without cause for encouragement, and in the Lord would desire to renew our strength for the conflict.

Of the various stations under our charge, we report as follows:

CAPE PALMAS, ST. MARK'S CHURCH.—The number of communicants on the register is 185, including 33 natives at Hoffman's Station and 5 at Spring Hill.

Baptisms since last convocation: Colonists—infants, 1; adults, 3; Natives—infants, 9; adults, 32; Deaths: Colonists—infants, 1; adults, 7. Natives—infants, 1; adults 8; Marriages, 1.

The amount collected in the church during the past year is as follows, namely: For Missions, from January 1st

to Sept. 1st,	\$68 81
Under our new Missionary organization, about	50 00

118 81

For the Sunday-schools,	43 76
Church expenses by weekly contributions,	30 90
For the poor,	36 89

230 36

Of the amount raised for missions, (\$230.36), about \$100 has been paid to the Church's Beneficiary and Candidate for Orders, S. W. Seton. Ten dollars have been paid to Charles Brown, a Catechist to Perebo, and \$36 to H. R. Scott, who is supported by the Sunday-school, a teacher of a night-school at the king's town.

A fair was held this week, to which the

ladies of the congregation kindly contributed their work and attendance, while kind friends in the United States also largely aided us, the result of which will be about \$150, besides many things remaining unsold. This is appropriated toward paying a debt on the repairs of the church, of which, I am sorry to say, \$200 still remain, while the church is unfinished.

Morning service has been maintained during the year, without an exception. Also, for about three months past, three times each month, at the chapel at Mount Vaughan.

The Sunday-school has been divided into male and female departments, the latter under the charge of Mrs. Hoffman, while Mrs. M. A. Cassell has taken charge of the infant-school.

A weekly prayer-meeting has been held on Friday. For the last two months there has been a falling off in the number who attend our services. This is owing in some measure to the recent difficulties with the natives.

PARISH-SCHOOL.—We have about thirty scholars in this school, who are taught by Miss Eliza Norris, and under her instruction are doing exceedingly well. This school has ceased to be supported by our Mission Board, and will now have to be supported by the parish, and such extra help as we can obtain.

ORPHAN ASYLUM.—We have still been obliged to reduce our numbers, and our present number of beneficiaries is ten. These, together with half a dozen day-scholars, are under the instruction of Mr. J. M. Thomson, Mrs. Thomson having resigned on account of ill health. The conduct of the girls on the whole is satisfactory.

We have recently taken into our family five little native children, who are under the immediate care of Julia Barnet, who is one of our old scholars, and speaks Grebo fluently. Miss Mars retains the position of matron.

HOFFMAN STATION.—This Station will be reported particularly by Mr. Harris, the superintendent, and by Mr. Potter, the teacher. The school is flourishing, and, what is interesting, a few of the children from the Christian Village now begin to attend. Peace and harmony rule in the village, and the Christians maintain their profession without wavering. There are now there three candidates for baptism. Our brief prayer-meeting on Saturday is well attended, and all enjoy it.

The Christians are exerting a healthy influence upon their people. And on the Sabbath and through the week visit the towns for religious conversation, and for calling the people to attend the religious services.

Many of the people are seriously affected by the word of God, but are kept back from the Lord's side by the strong, opposing influence of heathenism about them.

The attendance at St. James' Church has been better than now, the difficulties already referred to having caused some falling off. But, including our scholars, we have about one hundred in attendance.

From this station we reach Perebo, Barake and Soreke. At all of these towns, distant about ten miles, it was our purpose to maintain weekly services, and Messrs. Harris, Seton, Potter, and Farr heartily, with myself, entered into the work, and for about two months made weekly visits, with much encouragement and good success. But the recent difficulties have interfered with this work also. We hope hereafter to resume it. It is our ambition to *sound forth the Gospel* beyond us. We have lost one of our native Christians by death.

ROCKTOWN.—This Station, with Fish-town, has been monthly visited; the holy communion administered, and services held by me with the natives. One adult and three infant baptisms I have had, and the Christians maintain their profession. There are three scholars in the school. Mr. Adams has had charge of them. His connection with the Mission ceased with the close of the year, and until Mr. Toomey returns, Mr. Bedell will have charge of this little school. This station, with that of Fishtown, has been immediately under the supervision of Rev. Mr. Wilcox, whose report will give the particulars of the stations.

SPRING HILL.—Under Mr. Farr, this school continues to flourish. Two of the scholars have been prevented by sickness from attending during the last two months. Mr. Farr has very zealously made a weekly visit to Perebo, for teaching the people, and it was through his good influence we took up the town as a Missionary station for St. Mark's Church. In conclusion, though the enemies of the Lord cease not to oppose, we keep on our way, and looking to the Lord, feel assured that we shall reap in due season, if we faint not. May the Lord stir up our hearts to labor with increasing zeal.

C. C. HOFFMAN.

Convocation Sermon.

We find, in connection with report of the meeting of the convocation, the following notice of one of the sermons:

"And Moses said I will now turn aside, and see this great sight, why the bush is not consumed." (Ex. 3:3.)

This was the text selected for one of our Convocation sermons. If, as the preacher said, we think properly, the bush burning yet unconsumed represents at once the people of God in Egypt, and the people of God in every age, persecuted, afflicted, yet preserved by God's unfailing presence, how applicable is this to the case of our African Mission! Planted in a country which from the earliest known period of time has been almost synonymous with affliction and misery, it has pleased God that this, like all other missions on the West coast, and the East too, should be *baptized with and live in the fire*. Persecutions, indeed, we have not been called upon greatly to bear, but wasting disease, and the constant presence of revolting forms of heathenism, have caused us to pass days and nights in anxiety and pain, and continually reduced and kept our number to the lowest point of apparent possible existence.

And yet, though thus burning continually, the bush has never been consumed. Nay, but through the never-failing presence of Him who *liveth and worketh ever*, it has not only not been consumed, but cast ever around the beams of its inextinguishable light.

Every year has brought change, every convocation has revealed the absence or failure or death of some missionary or catechist or fellow-laborer. But every convocation has called forth missionaries and catechists and fellow-laborers, in whom the love and faith and zeal of Christ live and burn, resolved, by the grace of God, ever to labor for him, and spread abroad more and more the knowledge of salvation through Jesus, the only Saviour of men.

Thus we assure ourselves of the presence of our ever-living Head, and encourage ourselves in renewed efforts to extend his everlasting kingdom.

Rev. C. C. Hoffman's Journal.

CAPE PALMAS, W. A.

Thursday, October 17th, 1861.—The English steamers arrived. I went on board the one from England, and had the pleasure of meeting two young missionaries from Basle, on their way to Christiansborg. Our intercourse, though short, was pleasant. A son of the Rev. S. Crowther was on board with his wife, going to Lagos. I returned from the steamer in a large canoe. The sun was hot and the sea rough. I was very sick; but started for Cavalla, at three P.M., and reached there at six. A headache, but able to preach. The Bishop was absent; I determined to remain over Friday and see him, as I did.

Saturday, 19th.—Left Cavalla soon after sunrise, and reached the Cape a little past nine o'clock. In the afternoon visited the native towns as usual.

Sunday, 20th.—A busy but happy day. Met the school and family at seven A.M. for morning prayers. At nine preached at Bolla's town to the natives. At half-past ten, at St. Mark's, Rev. Mr. Messenger reading the service. Refreshed by a rest of two hours. Crossed the river to St. James'. Read the service and preached; then walked to Mt. Vaughan, where I read and preached. Made three visits to the sick—a native woman and two colonists. Mrs. Hoffman took charge of the Sunday-school, (girls' department,) St. Mark's Church, to-day.

Sunday, 27th.—God graciously blessed me to-day, reviving my dull soul. Preached at St. Mark's and baptized four children—Mary Louisa Gibson and *Tony Adams*, as adults; Charlotte Cecilia and Clara Mars, as infants.

Tony Adams is one of the three native boys who were saved from the slaver Kibby. He is a good boy and promises well. Charlotte and Clara are two little native children, whom we have taken into our family, with four others, to bring up for God.

We had our Sunday-school Missionary meeting in the afternoon; the collection from the children was \$1.52.

Friday, Nov. 1st.—Returned to-day from Peribo. We left at six, on Thursday morning. The roads were bad on account of the rains, and it was ten o'clock before we arrived. In the afternoon preached to about thirty-five natives. Saw the seven boys that the people had given to the teacher we have sent there; heard

them say their letters. Four men of the town said that they wanted to become Christians. I felt encouraged by the visit, for God's truth seemed to have grown among them. To this town the Missionary Society of St. Mark's Church send a youth, and the people themselves give him a house and food. Having taken some food we left about half-past two P.M. for Barake. After a walk of two hours we reached there. We went at once to a little town near by, and preached; about forty persons listened to us. We then returned to Barake. A large congregation assembled—about one hundred and twenty-five. After preaching, the king gave us a small house to occupy for the night. Hot, smoky and dirty; but being very tired, we were not particular where we closed our eyes. Before retiring we gathered the children and young men, and held the night-school. Many knew their letters; some could read easy sentences. We left the next morning at six o'clock. After a walk of an hour we reached Weseki, where I preached and took breakfast; about forty persons present. There was a little town near by, where we also stopped and preached. My feet being sore from the walk, and being otherwise unwell, we determined to turn our faces homeward, as we did, and we reached there at one P.M.

Saturday, 2d.—Well, but feeling the effects of my walk. Heard Mr. Yates recite. Business. In the afternoon visited the native town. Very interesting conversation with Susan, the blind Christian. She bears a most excellent character among the people, and her example is salutary. After visiting two sick persons in town, I returned to our station, where I met all the Christians (as usual on Saturday) for prayer.

Tuesday, 5th.—The colony is in much excitement; a rupture with the natives is seriously apprehended. Information having been received by the Superintendent from a reliable source, that they were contemplating an attack on the colonists, a council was held at his house, and resolutions passed to put the town in a state of defense.

Wednesday, 6th.—No study or business to-day. Much excitement. Colonists, scattered up and down the coast, have been sent for. Mrs. Toomy and family arrived about two P.M. from Rocktown, and Mr. and Mrs. Wilcox from Fishtown. We know not how the matter will terminate. Our native Christians are in much trouble.

I visited them this afternoon, and spent some time with them in prayer.

Thursday, 7th.—The king and head-men were sent for to-day to "talk the palaver;" but they sent word that they will come to-morrow.

Friday, 8th.—The king and two of his chiefs came. Nearly the whole day was spent in talking with them by the authorities of the place. During the examination, they acknowledged sending letters and a commissioner to Sierra Leone, to ask the interference of the English government in their behalf. They were accused of holding a meeting in the bush, in June, for the purpose of taking steps for the destruction of the colonists. They acknowledged the meeting, but denied that that was their object. The facts elicited during the examination were such as to leave scarcely a doubt on any mind but that the matter with which the natives were charged—namely, plotting for the destruction of the colonists—was *true*.

A recess was taken, and the council again met. All felt that God had graciously interfered in their behalf, and sent them timely deliverance from unlooked-for danger. The question proposed was: "What shall be done?" I proposed, after making a few remarks, that this question should be asked of God. A little while was then spent in prayer. The matter of defense then occupied the attention of the council. The chiefs were dismissed under promise to return on the following Monday. On my return I met the funeral of Angelina Parker, one of the emigrants who came out with me. Preparation for her burial had been made during the morning, and I accompanied the body to the grave.

Saturday, 9th.—Many of our Christian native youth here this morning. I talked and prayed with them; so also at the station, in the afternoon.

Sunday, 10th.—A day of many mercies. Not without some doubts, I determined to make my usual visit to the king's town. Seton accompanied me. The people received me kindly. The king sat opposite to me. I preached with earnestness from Hos. 13: 9. We had a solemn season of prayer, I kneeling on the ground in their midst. We returned to our canoe and thence to St. Mark's. Finding but few present, I went round collecting the people. The Rev. Mr. Wilcox read the service, and I preached from the second lesson of the morning: "The Shepherd and his flock." Our native Christians were pres-

ent. I went to St. James's, as usual, in the afternoon. About twenty-five of the natives from towns were present, besides our own congregation. On re-crossing the river, I visited both the Sunday-schools, and gave them each a talk, and closed them by prayer. Mr. Wilcox went to the Mount, where he had service and preached.

Monday, 11th. — The head-men with the king came over to-day at noon. After some deliberation, an agreement was entered into by the king in behalf of his people, to lay down their arms that day; and they were to prepare and offer to the Liberians a treaty of peace, to be signed by both parties.

With this understanding, the native chiefs departed. The Rev. Mr. Coker, of the Methodist Church, being called upon by the Council, returned thanks to God for the amicable settlement of the difficulties *so far*, though this could not be considered final.

Tuesday, 12th. — News arrived that the natives are dissatisfied with the chiefs and are ready for war. Much excitement prevails. In the afternoon a communication was received from the king, and signed by eleven of the chiefs, agreeing to terms of peace. Still the excitement of the people seems but little allayed; many have left their houses, and go to pass the night near the guard-houses, and many are in the Methodist church.

Wednesday, 13th. — The king and two of his chiefs came over to-day to sign the treaty. They alleged *fear* as the reason why the rest did not come. The Superintendent declared, in the name of himself and council, that if the king and the rest of the head-men did not personally appear and sign the treaty within two days, they need not come at all.

Thursday, 14th. — This day had been appointed by the Bishop as the day of *Thanksgiving* — no appointment having been made by the civil authorities. Our church was open. The Rev. Mr. Wilcox preached; I read the service. But few persons out. Our native Christians were present, and brought offerings with them of vegetables and fruit, beside other things, making quite a pile of things in the vestibule of the church. A collection was also taken up for our Dorcas Society, amounting to \$3.20. After service the things brought were distributed to the poor, both in the colony and among the natives. While our service was going on, the king and native chiefs had arrived, and were with the council. After service I joined them, and

was in time to witness the signing of a treaty of peace. The king and eleven chiefs signed it. The natives promised to lay down their arms, and not again to take them against the Liberians or their allies. This seemed to give much satisfaction to all the chiefs. That war averted was surely new cause for thankfulness to us.

Saturday, 16th. — Both steamers arrived. I sent two of the school-boys, Tony and Pelo, on board, to sell some flowers and shells for their Missionary Society. The result was ninety cents, but the loss of two baskets.

Visited the native towns this afternoon, in company with Mr. Wilcox. Was kindly received.

Sunday, 17th. — Went this morning to the king's town. Preached from, "How long halt ye between two opinions," etc. Was enabled to make an earnest appeal to them on behalf of Christianity.

Just as I was finishing, a *Spanish steamer* arrived, bringing a large number of kroomen, over one hundred, who had been for two years and more at Fernanda Po. On crossing the river for St. Mark's Church, I found the people much excited, soldiers on guard, and the cannon drawn out and in readiness, in case of an attack. This had been apprehended for some months. A Spanish steamer having fired into the government schooner Quail, off Monrovia, met with rather a warmer reception than she expected, and in a damaged condition was obliged to go to Sierra Leone for repairs. It was feared that this would bring upon the Liberians the anger of the Spanish, and the steamer had come to retaliate. She was visited by one of the citizens, in company with an English captain, to learn her intentions, which proved to be peaceful. She was, however, all ready, had a gun been fired from the shore, to have returned it with interest.

It was an expected attack by the Spanish upon Liberia which has incited the natives along the whole coast to a hostile bearing toward the colonists. The Spanish commodore, however, denounced the action of the captain of the Spanish steamer as unwarranted. So that we trust that these two evils, threatened by land and by sea, have passed, and the Lord's people have been delivered from Romanism on one side, and heathenism on the other.

Our congregation, as might have been expected, was small. Mr. Wilcox read service. On my return to the asylum, I found that Mrs. Hoffman had caused an

American flag to be raised on it, hoping that it might afford protection to our building in case of an attack.

In the afternoon preached as usual to the natives at the station, and after service visited some of the Christians in their houses.

Tuesday, 19th.—Morning occupied by sermon and recitations. Afternoon visited native towns and station. Mrs. E. M. Thompson spent the evening with us; being her birthday, a few friends were invited to meet her. She has been twenty-four years connected with our Mission.

Friday, 22d.—News arrived of the illness of the Bishop at Cavalla. I went down with the doctor on the evening of Wednesday 20th, and remained with him till this afternoon. A violent cold, which had settled on his lungs, made us apprehensive for his life. But we were most thankful to leave him convalescent. On Thursday evening I preached, the usual service being held in the school-house.

Sunday, 24th.—An attentive congregation at Bolla's town; about thirty present; very serious. Read service and preached at St. Mark's, and at half-past three p.m. met the Sunday-school children and gave them a Missionary lecture.

Friday, 29th.—We regret to learn of the continued illness of the Bishop. The doctor went down again to-day.

Sunday, Dec. 1st.—The Rev. Mr. Wilcox took the native services to-day at the king's town and the station. I preached at St. Mark's and Mt. Vaughan, and conducted the Missionary meeting in the evening at St. Mark's.

Saturday, 7th.—Heard recitations from Mr. Yates; attended to business, and visited, from house to house, the people at the king's town. Had a very interesting talk with a native doctor. He truly believes himself *called* to his profession by the Hu (devil) himself. When a child, a doctor told his mother the devil wanted him; when he grew to manhood, he went to sea and was taken very sick; on his return he consulted his country doctor, who said the devil made him sick, because he did not become a doctor. He resisted this, and said he was a krooman, and did not wish to be a doctor. He consulted another, in another part of the country, and received the same answer; and he was also assured that the devil would kill him if he did not become a doctor. So, to recover his health and save his life, he consented, and ever since he has been in good health. He says his devil does not lie; when he blows his horn and calls him, he comes; and what his devil tells him to speak, that he speaks; and his devil does not lie. But at the same time he says, he *believes the things of God*. God is his Father, but the devil is his friend!

Wednesday, 11th.—The brig Ann arrived, bringing a few letters and some provisions, three boxes for our expected fair for the benefit of St. Mark's Church, and two for the hospital. We sincerely thank our kind friends, who have thus remembered us. The speedy return of the Ann to the United States, and the sickness of Mrs. Hoffman, prevent our acknowledging them more particularly.

CHINA.

Just as this number is being made ready for the press, tidings are received, through the daily papers, of the approach of the rebels in force toward Shanghai. Dates to 1st February state that the city was invested by them. It is hoped and believed that the forces of the allied powers would be able to defend the city in case of attack. The Consuls of these powers had issued a proclamation declaring the city to be under their protection. Reinforcements had been sent to Shanghai.

The following extract gives additional particulars concerning the murder of the Rev. Mr. Parker and the Rev. Mr. Holmes:

Extract of a Letter from Bishop Boone.

SHANGHAI, *December 24th*, 1861.

I HAVE just this moment heard from Mr. Smith. He writes, under date December 12: "We are in most excellent health. Mrs. Smith seems to be improving constantly. Her cough is scarcely noticeable. We walk out daily at noon." His letter contains also information concerning the death of Mr. Parker. He says: "One of my servants went up to his house some days ago, and on his way passed through Koong-Kiitswong, the village near which Mr. Parker and Mr. Holmes were murdered. According to my desire, he made inquiries about the circumstances of their death. He found a man who witnessed the murder. He was the keeper of the tavern at whose place they had slept the night before they were killed. This man told them that the rebels would certainly kill them if they met them. At daylight they mounted their horses and rode out as a party of scouts were approaching. They met them one le (one third of a mile) from the village. They dismounted from their horses before the rebels came up, which, I suppose, was to disarm their enmity. A party of fifty or sixty rebels as soon as they saw them rushed upon them and surrounded them, and without a word of parley, immediately chopped them down. Mr. Parker and Mr. Holmes did not draw their pistols, for there was no time. As soon as the keeper of the tavern saw this, he fled for his life to the mountains. This, I am satisfied, is the true account of this sad affair."

Extract of a Letter from Rev. D. D. Smith.

CHEFOO, *November 28th*, 1861.

You have heard of the sad bereavement we have suffered in the death of dear Parker and our friend Holmes. You will have seen Mrs. Parker before this reaches you. We were forced to fly in the night at the approach of the rebels. Thank God, we were saved, though very narrowly.

Since Mrs. Parker's departure I have repaired what little damage was done to our house at Chookee, and have returned

with my family. We are finally comfortably settled for the winter, and expect Mr. Schereschewsky to live with us. He comes up in a month.

The people of this village seem to keep aloof from me now. I impute it to the fact that much of the plundering of our house was done by them between the time that the rebels had left and our return to it.

I am greatly pleased with this part of the country. The weather is the finest I have ever seen any where. We are in excellent health.

Extract of a Letter from Miss L. M. Fay.

Mention was made, in the last Annual Report of the Foreign Committee, of the transfer of Miss Fay from the care of the boys' boarding-school of our Mission to that of the English Church Missionary Society. This arrangement was made by request of said Society, and upon consent of Bishop Boone. Mention was made also of the fact, that when, by reason of pecuniary embarrassment, our own school was disbanded, twenty of the boys were received into the school of the Church Missionary Society.

Miss Fay, under date *Shanghai, January 8th*, 1862, writes as following:

"I am pleasantly and usefully situated here, and, in many respects, just going on with the same work began under Bishop Boone. I still have the twenty boys from his school that I told you of in my last letter.

"Our schools are in a very flourishing condition, and a new school-house is being built for us about half a mile out in the country. This place is sold, and we shall move as soon as the new house is finished. The school will then be endowed, and have permanent funds for its support. I am still to have the entire charge of it and its yearly expenses.

"I pray that God may make me faithful to use wisely and well all the means of usefulness he has so abundantly intrusted to me."

MISCELLANEOUS.

THE following graphic description of a most painful scene—the like of which is not unusual in our own Mission—will be read with interest. The belief in witchcraft seems to prevail every where in Africa. The ordeal through which those who are suspected of employing it for the destruction of others are obliged to pass, in proof of their guilt or innocence, appears to be the same in Southern Africa as it is in those parts in which our own Missions are established.

African Superstition.

No plea for the necessity of Missions, founded on grounds of common humanity, can perhaps appeal more powerfully to the heart, than the following account of a trial for sorcery, extracted from M. de Chaillu's *Explorations in Southern Africa*.

"On the day that Mpomo was buried, proceedings were begun, to discover the persons who had bewitched the poor fellow. They could not be persuaded that a young man, hale and hearty but a few weeks ago, could die by natural causes. A great doctor (witch-finder) was brought up from the river, and for two nights and days, the rude scenes which I have already once given an account of were repeated.

"At last, on the third morning, when the excitement of the people was at its height, when old and young, male and female, were frantic with the desire for revenge on the sorcerers, the doctor assembled them about him in the centre of the town, and began his final incantation, which should disclose the names of the murderous sorcerers.

"Every man and boy was armed, some with spears, some with swords, some with guns and axes, and on every face was shown a determination to wreak bloody revenge on those who should be pointed out as the criminals. The whole town was wrapt in an indescribable fury and horrid thirst for blood. For the first time I found my voice without authority in Goumbi.

"At a motion from the doctor the people became at once quite still. This sudden silence lasted about a minute, when the loud, harsh voice of the doctor was heard:

"'There is a very black woman who lives in a house,' describing it fully; 'she bewitched Mpomo.'

"Scarce had he ended, when the crowd, roaring and screaming like so many hideous beasts, rushed frantically for the place indicated. They seized upon a poor girl called Okandaga, the sister of my good friend and guide, Adouma. Waving their weapons over her head, they tore her away toward the water-side. Here she was quickly bound with cords, and then all rushed away to the doctor again.

"As poor Okandaga passed in the hands of her murderers she saw me, though I thought I had concealed myself from view. I turned my head away, and prayed that she might not see me: I could not help her. But presently I heard her cry out: 'Chally, Chally, do not let me die!'

"It was a moment of terrible agony to me. For a minute I was minded to rush into the crowd, and attempt the rescue of the poor victim, but it would not have been of the slightest use; the people were too frantic and crazed even to notice my presence. I should only have sacrificed my own life without helping her, so I turned away into a corner behind a tree, and—I may confess, I trust—shed bitter tears at my utter powerlessness.

"Presently silence again fell upon the crowd; then the harsh voice of the devilish doctor again rang over the town. It seemed to me like the hoarse croak of some death-foretelling raven:

"'There is an old woman in a house,' describing it; 'she bewitched Mpomo.'

"Again the crowd rushed off. This time they seized a niece of King Quengueza, a noble-hearted and rather majestic old woman. As they crowded about her with flaming eyes and threats of death, she rose proudly from the ground, looked them in the face unflinchingly, and motioning them to keep their hands off, said: 'I will drink the mboundou (poison ordeal) but woe to my accusers if I do not die!'

"Then she too was escorted to the

river, but without being bound. She submitted to all without a tear or a murmur for mercy.

"Again, a third time the dreadful silence fell upon the town, and the doctor's voice was heard :

" 'There is a woman with six children : she lives on a plantation toward the rising sun : she, too, bewitched Mpomo.'

"Again there was a furious shout, and in a few minutes they brought to the river one of Quengueza's slave-women, a good and much-respected woman, whom I knew.

"The doctor now approached with the crowd. In a loud voice he recited the crime of which these women were accused. . . . As each accusation was recited the people broke out into curses ; even the relatives of the poor victims were obliged to join in this. Every one rivaled his neighbor in cursing : each feared lest lukewarmness in the ceremony should expose him to a like fate.

"Next, the victims were put into a large canoe with the executioners, the doctor and a number of other people all armed.

"Then the tom-toms were beaten, and the proper persons prepared the mboundou. Quabi, Mpomo's eldest brother, held the poisoned cup. At sight of it poor Okandaga began again to cry, and even Quengueza's niece turned pale in the face, for even the negro face has, at such times, a pallor which is quite perceptible.

"Then the mug of mboundou was handed to the old slave-woman, next to the royal niece, and, last, to Okandaga. As they drank, the multitude shouted : 'If they are witches, let the mboundou kill them ; if they are innocent, let the mboundou go out !'

"It was the most exciting scene of my life : though horror almost froze my blood, my eyes were riveted on the spectacle. A dead silence now occurred. Suddenly the slave fell down. She had not touched the boat's bottom ere her head was hacked off by a dozen swords.

"Next came Quengueza's niece : in an instant her head was off, and the blood was dying the waters of the river.

"Meantime poor Okandaga staggered and struggled, and cried, vainly resisting the working of the poison in her system. Last of all she fell too, and in an instant her head was hewed off !

"The crowd dispersed to their houses, and for the rest of day the town was very silent. Some of these rude people felt

that their number, in their already almost extinguished tribe, was becoming less, and the dread of death filled their hearts. In the evening poor Adouma came secretly to my house to unburden his sorrowing heart to me. He, too, had been compelled to take part in the dreadful scene. He dared not even refrain from joining in the curses heaped upon his poor sister. He dared not mourn publicly for her who was considered so great a criminal.

"I comforted him as well as I could, and spoke to him of the true God, and of the wickedness of the conduct which we had witnessed that day. He said at last, 'O Chally ! when you go back to your far country, let them send men to us poor people, to teach us from that which you call God's mouth,' meaning the Bible. I promised Adouma to give the message, and I now do so."

What can be added to such an appeal ? Is there any servant of the God of love who dare say, after reading of such a scene : "Am I my brother's keeper ?" Does not the blood of those murdered innocents cry aloud to those who have the means to shed Gospel light on the awful darkness of that land ?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ?
Salvation ! O salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name !"

Review of the Operations of the Church Missionary Society of England.

WE find in the last January number of the *Church Missionary Intelligencer*, a valuable paper, styled in that publication, THE SOCIETY'S WORK VIEWED IN CONNECTION WITH ITS FINANCIAL POSITION.

The following extracts embrace portions of it which are of general interest :

INCOME.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the in-

crease of income accruing on each successive five years.*

1st period, from 1831-32 to 1835-36:	
Total of income,	£273,950
Average yield of each year, ..	54,790
2d period, from 1836-37 to 1840-41:	
Total of income,	387,028
Average yield of each year, ..	77,405
3d period, from 1841-42 to 1845-46:	
Total of income,	470,353
Average yield of each year, ..	94,070
4th period, from 1846-47 to 1850-51:	
Total of income,	†486,952
Average yield of each year, ..	97,390
5th period, from 1851-52 to 1855-56:	
Total of income,	553,697
Average yield of each year, ..	110,739
6th period, from 1856-57 to 1860-61:	
Total of income,	†632,880
Average yield of each year, ..	126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen years. In the first fifteen years the average income increased from 54,000*l.* of the first five years to 94,000*l.* of the third. In the last subdivision, the growth has been from 97,000*l.*, the average income of the first five years, to 126,000*l.*, the average of the third.

Growth of the Work.

The expansion of the Missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its laborers into the vast wilderness beyond.

Prior to the thirty years under consideration, the Society occupied the following fields: Sierra Leone, Smyrna, Bombay, Madras, Tinnevely, and Travancore, North-India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra, and Meerut, Ceylon, the northern district of New-Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New-Zealand and Nasik.

The second period of five years added the Western district of New-Zealand, Cumberland Station in Rupert's Land, and the Telugu Mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East-Africa, Shanghai in China, and Junir, in Western India.

The fourth period added Kotgurh, Maligaum, and Sindh in Western India, Bhagulpore in North-India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal Mission in North-India, and Constantinople, Jubbulpore in Central India, Constantinople, and James' Bay, with English River, in North-west America.

The sixth and last period added the Mauritius Mission, the Niger Mission, the Oude Mission, Allahabad, the Pacific Mission, and the Mackenzie district in North-west America.

Laborers in the Field.

The year 1860-61 was marked by a decided increase of laborers in the field, twenty-two ordained European Missionaries, and eight unordained laborers, having been sent forth from home during the year, beside three Europeans admitted to holy orders in the Missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born laborers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained Missionaries laboring in the Society's Mission fields. It may be well here to pause and look back. The ordained laborers of the Society were:

In 1856-57.....	218
1857-58.....	226
1858-59.....	227
1859-60.....	238
1860-61.....	258

The stations of the Society had also increased in the following rates:

1856-57.....	136
1857-58.....	138
1858-59.....	144
1859-60.....	146
1860-61.....	148

Thus we find on the few years an increase of forty ordained Missionaries and twelve stations.

MISSIONS IN AFRICA.

Great importance of the Sierra-Leone Mission as a basis for operations in the in-

* This calculation is exclusive of sums raised in the Missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March, 1861, to 66,964*l.*

terior. Its stations emerge from a state of dependence to one of self-support.

The Sierra Leone church must undoubtedly be regarded as the basis of the forward movements along the Niger and toward the center of Africa, and its increasing fitness for this important office is a cause of much thankfulness. The following letter from the Rev. G. Nicol, native pastor of the church at Regent, informs us of the satisfactory development of that church generally, as well as of the promising aspect of his own flock at Regent. God's blessing has manifestly rested upon the unmitigated efforts and careful procedure of the Society, and, like a ship finished on the stocks, when the time of its being launched has arrived, we are now privileged to behold the safe and peaceful transit of this church from a Missionary and dependent to a self-supporting station.

"We have just had," says Mr. Nicol, October 19, 1861, "our half-yearly conference, and a blessed season it was to all of us. There was such unanimity between Europeans and natives—such mutual respect for each other's opinions, that although we had a whole week of business, it seemed to pass away so quickly that we scarcely knew it. This, under God, has been effected by Bishop Beckles' wise and prudent management. A colonial bishop has the interest of two parties to consult—European and native, and oftentimes those interests conflict. It requires, then, much prudence and wisdom in a Bishop, so to carry himself as not to excite the jealousy of either party. For this Bishop Beckles is eminently qualified. His uniform kindness and condescension can subdue the obstinacy of some and disarm the prejudice of others.

"Our work is assuming a very different aspect. The Missionary Institution is being merged into a settled ecclesiastical establishment. We rejoice to see this day. In addition to Kiskey, Wellington, Hastings, and Regent—Gloucester, Bathurst, Kent, York, and Bananas, have been transferred to the Native Pastorate. I have great hopes that the pastorate fund will be replenished. I am sorry that, owing to the repairs of my church, my people have not been able to do any thing. The dilapidated state of many of our churches forms a great barrier to the people subscribing to the fund for the support of the native minister. As soon as this difficulty is re-

moved, I believe they will come forward nobly.

Condition of the Mission.

"With regard to our work in this district, I have felt loth hitherto to say much, as I feared I might overrate the state of things. But I think we have reason to believe that the Lord is with us. It is unbelief which makes us to doubt his presence and his blessing.

Proof of the Divine Blessing.

"If well-filled churches, combined with a spirit of devotion among many of our people, be a test of the Lord's presence, then we must believe that the Lord is with us of a truth, for our congregations are generally large. Out of a population of 1300, including children, we have on an average 760 or 800 attendants at church on Sundays. Our morning prayer-meeting, which was dwindling to nothing, has become well attended. The catechist has generally 100 or 130 early worshippers daily at five o'clock. Again, if voluntary social prayer-meetings be a sign, we must believe that the Lord is with us, for Friday is becoming a sacred day with some of our people. Many of them sacrifice their worldly callings on that day, for the purpose of prayer and praise. In every village, I believe, there have been established such prayer-meetings. If properly conducted, they are the greatest blessings to any station. Among all my members, those are the best visitors of the sick and careless ones who are connected with voluntary social prayer-meetings. At Charlotte, the flame seems to burn secretly and steadily. There is an earnestness manifested among the liberated school-children, and the people and children in the village, that can not be mistaken. I thought it was time that our sluggish souls be aroused, and at a conference meeting of the ministers, catechists, and schoolmasters in the district, we decided that a general prayer-meeting should be held at Charlotte on the 26th of September, and Christians from the surrounding villages should be invited to attend. On the day appointed, the church at Charlotte, long before the hour, was filled with serious and devout Christians from Regent, Bathurst, Gloucester, and Leicester. Mr. Attarra conducted the meeting. He gave out a hymn, which was sung with great feeling by the whole congregation. I then gave a short address. Then followed four hymns and prayers in

regular order, relieved only by short addresses from two experienced leaders. One of them made a touching allusion to the days of Johnson and Butscher, when the people were so zealous that they were wont to collect together in the middle of the day, and in the dead of night, in the fields and burial-grounds, for prayer. The congregation was deeply affected; whilst Mr. Attarra confirmed every word of the leader, by saying, 'I know the time; I was one of the number;' and very feelingly added, 'Where is our zeal and our love now?'

Proof of Life and Zeal.

"Once more. If the spirit of liberality be a good criterion, and the Missionary spirit, wherever it exists, be a good test of the healthy state of any people, then we ought to believe and hope that the Lord is with us. The noble manner in which the people of Regent have come forward to repair their church has been mentioned in my Report, and I need not make further repetitions, as I know you will read all the papers. At Charlotte I was invited to preside over a meeting for the repairs of the church, and 14*l.* were collected, beside large promises. At Gloucester, where there is a good church, praiseworthy exertions have been made in behalf of the native pastorate. Regent has now four men laboring in their fatherland. Henry Green, at Ibadan; John Smart, Thomas A. John, and Alexander Day, on the banks of the Niger. The people look upon them as our representatives, and always remember them in prayer at their social meetings. May we not consider this an honor God has put upon the faithful labors of Johnson, Weeks, and others?"

The condition, then, of affairs on the West-African coast is significant. The Society is summoned to go on. To slack our hand at such a moment as the present would be to chill the Missionary spirit of the Sierra-Leone church, and lose all the ground which has been gained on the Niger's banks.

MISSIONS IN INDIA.

Feeble Efforts—Great Results.

Our present efforts for the evangelization of India are painfully feeble. There is not more than one Christian Missionary to half a million of the people of Hindustan. Two thirds of the Missionary Stations in the British territories of India are even now not twenty years old; yet the simple word of God has proved mighty in the hands of

his servants, and there are now in India at least 112,000 native Christian converts, who have definitively renounced idolatry, more than 20,000 of whom are communicants. Enough has been achieved to prove that complete success is certain, if only adequate means are employed, and the divine blessing bestowed upon them.

Particulars in Relation to Portions of the Field.

The grand platform of South-India is full of interesting phenomena. There we see the results of evangelical labors when faithfully prosecuted; native churches, like that of Sierra Leone, rapidly maturing, and becoming to the surrounding heathen centers of light and truth.

To the Tinnevely Mission, the year 1860-61 proved to be one of especial blessing. Reviving influences refreshed it, and he who is the God of providence as of grace, was pleased to drop fatness on these pastures of the wilderness. The new life and spirituality which were manifested in the native Christians told with beneficial influence on the heathen masses round. The churches, blessed in themselves, became a blessing to others, and the conversions from heathenism throughout the year amounted to not less than 2600. The native pastorate is fully answering the expectations which had been formed of it, and the native Christians are not only becoming increasingly conscious of the duty of providing for the support of their own ordinances and means of grace, and engaged in putting forth corresponding efforts, but are contributing zealously to Missionary objects, and personally engaging themselves in spreading the knowledge of God's truth among their heathen countrymen.

The Travancore Mission, with its 7000 native Christians, is rapidly following in the steps of Tinnevely. All classes of the mingled population of that province—Syrian Christians, Nairs, hill tribes, and slaves—have been found accessible to the Gospel, and have yielded a greater or less measure of converts, with one exception—that of the Brahmins, the lords and priestly tyrants of Travancore. But even their exclusiveness is giving way, and an entire family of Brahmins—father, mother, and two sons—of independent means, has recently been baptized by our Missionary, the Rev. Joseph Peet. We regret that want of space prevents our introduction of the details.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 15th to March 15th, 1862.

Maine.			
Portland—St. Luke's.....	\$12 00		
New-Hampshire.			
Portsmouth—St. John's.....	23 43		
Vermont.			
Arlington—St. James'.....	\$15 46		
Poultney—St. John's.....	7 00		
Wells—St. Paul's.....	2 00	24 46	
Massachusetts.			
Brookline—St. Paul's.....	286 07		
Great-Barrington—Mrs. H. E. P.....	1 00	287 07	
Rhode-Island.			
Newport—A Friend, to continue the ed. of M. Littlefield, Af.....	10 00		
Providence—St. Andrew's.....	30 00	40 00	
Connecticut.			
Hartford—St. John's, Wm. T. Lee, Esq.....	100 00		
Trinity.....	12 27		
New-Haven—Trinity.....	98 00		
New-London—St. James'.....	87 59		
Newtown—Trinity.....	22 65		
Southport—Trinity.....	9 59		
Wallingford—St. Paul's.....	35 00		
Waterbury—St. John's.....	115 00		
Wilton—St. Matthew's.....	3 00		
Windsor—St. Gabriel's.....	5 00		
Woodbury—St. Paul's.....	13 25	501 85	
New-York.			
Brooklyn—Christ Mission S. S. for Af.....	17 64		
Grace.....	200 00		
Cornwall—Holy Innocents', $\frac{1}{2}$	2 50		
Goshen—Miss M. S. Hoffman's two years' sub. to Hoffman Station, Af.....	40 00		
Malone—St. Mark's.....	6 00		
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Newburgh—St. Paul's.....	5 45		
New-York—Am. Bible Soc. for distribu- tion of Bibles in China, \$1000; do. Japan, \$1000; do. Brazil, \$400.....	2400 00		
Ascension, Mrs. M.....	50 00		
Incarnation, Memorial of a Little Christian, for Af.....	8 00		
St. Luke's.....	64 68		
Mrs. Williams.....	2 50		
Norway—Grace.....	2 00		
Pleasant Valley—St. Paul's.....	2 00		
Richmond—St. Andrew's.....	34 75		
Tompkinsville—A Friend, for Af.....	2 00		
Westchester—Mrs. Wilkins.....	25 00		
White Plains—Grace.....	33 00	2899 52	
Western New-York.			
Ithaca—E. T. Turner, Esq.....	50 00		
New-Jersey.			
Camden—St. James'.....	5 00		
Hoboken—Trinity, add'l.....	2 50		
New-Brunswick—Children's Hoffman Soc., for Af.....	4 00		
Trenton—St. Michael's, Af. and China.....	125 39	136 89	
Pennsylvania.			
Bristol—St. James' S. S., ed. four girls under care of Mrs. Hoffman, Af.....	10 00		
Germanstown—St. Luke's.....	123 22		
Hamilton—St. John's.....	2 00		
Zion.....	1 00		
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Lower Merion—Redeemer.....	14 00		
Montrose—St. Paul's.....	10 00		
Minersville—"Z".....	20 00		
Pittsburgh—St. Andrew's, Mrs. Brewer, ed. Wm. E. Brewer, Af.....	25 00		
Philadelphia—Covenant S. S.....		\$80 07	
Mediator Miss. Prayer-Meeting.....	5 00		
(West)—Our Saviour.....	47 33		
St. Luke's, \$375; China, \$25; Ja- pan, \$25.....	425 00		
"H. G.".....	5 00		
Mrs. Anna V. Murray, for Hoffman Station, Af.....	75 00		
Wilkesbarre—St. Stephen's.....	132 00	1052 62	
Delaware.			
Christiana II.—Christ, through Am. Church Miss. Soc.....	84 50		
Claymont—Ascension, for Greece.....	13 00		
Smyrna—St. Peter's, \$5; A Member, \$1.....	6 00	103 50	
Maryland.			
Charles Co.—Nanjemoy, Rev. Robert Prout, Af. and China.....	100 00		
Georgetown, D. C.—St. John's, $\frac{1}{2}$	50 00		
Worcester Co.—Worcester Parish, St. Paul's.....	15 00	165 00	
Virginia.			
Shepherdstown—Mrs. Bedinger, through Am. Ch. Miss. Soc.....	5 00		
Georgia.			
Savannah—Christ, via N. Y., ed. a girl in Af., \$10; A Friend in N. Y., for same child, \$10.....	20 00		
Ohio.			
Ashtabula—St. Peter's.....	10 00		
Boardman—St. James', China and Af.....	5 00		
Canfield—St. Stephen's, China and Af.....	5 00		
Elyria—St. Andrew's S. S., for Brazil.....	14 18		
Warren—Christ.....	5 50		
Worthington—St. John's S. S., for Af.....	10 00		
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Illinois.			
Galena—A Lady.....	5 00		
Polo—Trinity, for Af.....	5 00		
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Kentucky.			
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Michigan.			
Grand Rapids—St. Mark's.....	10 00		
Marshall—Anonymous.....	25 00		
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Missouri.			
St. Louis—St. George's, Miss Julia Christopher, for Af.....	5 00		
Wisconsin.			
Milwaukee—St. Paul's.....	50 62		
Oregon.			
Eugene City—Trinity.....	4 00		
Iowa.			
Des Moines—St. Paul's.....	8 00		
Dubuque—St. John's.....	5 00	13 00	
Miscellaneous.			
L. S.....	2 00		
Legacies.			
Mass., Boston—Estate of Edward Cod- man, by E. W. Codman, Esq., Ex.....	300 00		
W. N. Y., Genesee—Estate of Hon. Wm. Ayrault, by Ephraim Cone, Esq., Ex.....	625 00	925 00	
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		\$33,885 16	

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